OUTLINES OF DOCTRINAL THEOLOGY

DRURY

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Outlines of
Doctrinal Theology

With Preliminary Chapters on
THEOLOGY IN GENERAL AND
THEOLOGICAL ENCYCLOPÆDIA

By A. W. DRURY, D.D.
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NOTICE PREFATORY TO THE SECOND EDITION

The present revised and enlarged edition of "Outlines of Doctrinal Theology" has been prepared with a view to including pertinent material omitted or unduly abbreviated in the first edition, and to improving the order and method of presentation as much as possible. Naturally with the passing of twelve years since the first edition was published, new books have been written and advances and modifications in thought have taken place. In these years changes have occurred with reference to sources and methods made use of, as well as with reference to results reached. Something, at least, in the material thus brought forward may be utilized in such a way as to promote the historic character and appeal of evangelical Christianity. Theology, with benefits to itself, has shared in the new and increased interest and activity in the fields of psychology and religious education. In the following pages, the giving of results, by whatever processes reached, will be the chief aim. It is hoped that justness of thought and readiness to be understood and applied may be found blended together.

As in the first edition, the first two chapters, and also some parts in the following chapters, are introductory to theology in general, as well as to doctrinal theology. The third chapter is strictly introductory to doctrinal theology. The supplement to this chapter is much enlarged to include notices of more recent books, with special reference to their outstanding positions. The material thus given will enable the reader independently to carry further his studies, and will not interrupt the treatment of subjects in their order.

The index is intended to include full references to the various subjects as touched upon in different connections in the book.

As the title "Outlines" may suggest, only the "irreducible minimum" of the content of Christian doctrine is given. It thus devolves upon the reader, by thought and wider comparison, to elaborate further the subjects belonging to the great and important field of Christian theology.

A. W. D., July, 1926.

PREFACE

THE aim of the writer is to present a work which shall render service to those who are entering on a course of theological study, and also be of value to students in need of a manual of Christian doctrine. It is hoped that it may be used profitably by thoughtful students of theological subjects in general. It is likewise hoped that the occasions and needs of the every-day Christian worker are here in some measure provided for. The day is past when a mere summary of things to be learned and taught will answer. Real thinking, the faculty of producing, and balanced judgment are needed. A man's knowledge is, for the most part, a platform on which to stand, and remains that rather than a few planks to be torn up and cast out on the heads of his auditors.

More of preliminary matter is here given than ordinarily would be in place, because of the lack of a recent outline of the theological field. Doctor Schaff's "Propædeutic," completed shortly prior to his death in 1893 filled well the various requirements of such a work. The fact that much of the material presented in that comprehensive treatise is now out of date, makes it difficult to use other parts that have a permanent value. To meet an unsupplied need, the publishers later issued a new edition from the old plates, without addition or modification of any kind.

The quotations from the Scriptures are from the American version. It will be noticed that in connection with almost all of the references, the scripture texts are fully given. In case this should not be done, there would be the

temptation to pass on without seeking out the texts referred to.

The writer is aware of running a great risk by giving the diagrams that appear in these outlines, but if taken as aids to concentrate attention on particular points, and as showing the relation in which thoughts stand to one another, they may serve, at least to some minds, a good purpose. Of course, no one would expect an adequate presentation through such diagrams; they afford a ready approach, and economize mental effort.

A part of the matter here presented has been given to the public before. This is true of the subject-matter given under the heads, "The Church," "The Last Days," "Baptism," and "The Bible and Missions." Some modifications in these parts, however, both in the form and substance, have been made.

The topical references to the Bible, given at the close of this volume, are taken with slight modifications from "Topical Helps," in Thomas Nelson and Sons' American Standard Version. They follow the order of topics given in these outlines, and may be used along with these topics or independently. The atmosphere which scripture texts create, their varied character, and their ready, practical form, cannot fail to be helpful, both within and beyond their doctrinal import.

Permission to use the text and selections from the "Topical Helps" of the American Standard Version is kindly given by Thomas Nelson and Sons.

A. W. D.

Bonebrake Theological Seminary.

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INTRODUCTION

Attitudes and Tendencies—Metaphysics—Psychology.

IT might seem an easy thing for one who has been going over the various subjects of theology, year by year, to bring himself to the point of willingness or readiness to give to the public the outlines of his work, or a condensed treatment of the topics covered. A restraining influence is the fact that the present is a time of transition in theological thought. Particular discussions are the order of the day, and comprehensive treatments are at a special hazard. Furthermore, the old confidence that final results in theology are attainable has been badly shattered. Why should a person assume to declare a message if he is advised in advance that it will at best serve only a temporary purpose, and then be made the contrast for setting off to advantage a new set of opinions? Yet, while strict finality in thought is not to be expected, we may be assured that some of the substance continues even where form changes, that in many cases only a change of emphasis is involved, and that the serving of a temporary purpose for this age and for the successive ages, is to fill with service the wide bounds of time. With reference to that which endures, the French have the maxim, "The more it changes the more it remains the same." A better statement, however, is from Hebrews, eleventh chapter and twenty-seventh verse: "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain."

The characteristic of the theological writers of a generation or two ago was, that they sought first to make sure of authority or truth, objective and coercive, and then pro-

ceeded to erect a completely fashioned structure. Intuition, history, the Scriptures, observed facts, a rigorous logic, were made to contribute to the edifice. It remains to be shown whether they were not right in great part. But evidently this form of apriorism must be modified and lessened to meet the demands of our day. It is no longer wise to seek to obtain in advance a clutch upon the mind from without by which its reluctance or obstinacy can be forced, instead of seeking to win the mind's willingness by an inward appeal. Generally the clutch is intended for use on the mind of another, but sometimes also to relieve ourselves from the pain of balancing probabilities and deciding for ourselves. Doubtless in our times the tendency is to magnify disproportionately the subjective side, and valuation by the outflow of results. To use a big word, many become aposteriorists. Something of pragmatism and Ritschlianism may serve required purposes, but the principle itself of these systems is misleading. The objective and subjective should contribute to each other and receive dividends from each other.

Does theology or religion come first? To settle this question would be to put aside much confusion. Is theology the science of religion, or is religion the product of theology? Both positions, but from different standpoints, are right. Some knowledge elements, perceived or implicit, are at the beginning of rudimentary religion, and their fuller development contributes to the promoting and perfecting of religion. Again, religion in a measure unconsciously unfolds itself and incorporates into itself elements from many sources. It thus furnishes, both in its less complete and in its more complete character, material for theology. The theory and the experience react upon and contribute to each other.

Now our purpose requires us to notice them in one order, and now in the other.

In a very real sense experience takes the first place, but there are intellectual or knowledge elements that condition experience, or rise necessarily in connection with experience. They may be intuitive elements as a basis for the perception of individual objects or intuitive elements as constituting the ideas or forms of reason. The earlier belief was that they were included as intuitions or ground-notions, rather as the capacity for the same, in the original constitution of the human mind. Many now believe that they are the result and climax of a purposeful activity through a long antecedent history. Even so, design would have to be at the beginning in order to be present in the outcome. Thus would be furnished an a priori basis for experience and knowledge in general. This would also furnish the rational ground for the place of theory in the mediating and guidance of experience, in advanced as well as in rudimental stages. Whatever view is taken of the origin of the mind, a reciprocal relation to the world as its environment must be held fast. Some persons repudiate the cognitive basis given in the a priori, and then make a laborious pretense of gaining or recovering it through experience.

Another source of confusion and loss is the effort to bring all truth to a single medium line; whereas truth, like the spheres, is bi-polar. We often must content ourselves with affirming the two sides of a great truth without being able to show how they harmonize. This does not mean that we are to be tolerant of contradictions. Robertson says, "Truth is made up of two opposite propositions and not found in the *via media* between them." Possibly the fault in most cases is in making one pole or the other in a bi-polar truth

to exclude its partner on the other side of the sphere. Why can we not hold to the immanence and transcendence of God, to the natural and the supernatural, to the human and the divine in Christ, to the Three in One, to knowledge and belief, to time and eternity, to the actual and the ideal, to the rational and the empirical, to the universal and the particular, to hell and conscience, to the individual and society, to work and play, and so on indefinitely? Why should we condemn ourselves to littleness and poverty? The greatest of all usurpations and tyrannies is when the part insists on taking the place of the whole.

When as toilers in the field of theology we have performed our tasks as best we can, the ideal of something better must show the disparity and unsatisfactoriness of our performance. And why not? For we ourselves have not attained.

"We partly are, and wholly hope to be."

An additional word may be allowed as to reaching conclusions in matters in which the evidence is not compelling. Some persons deny all responsibility and throw off all concern in such a case. Such persons should feel and heed the rebuke expressed by Plato in the dimmer light of the period in which he wrote. He makes one of his characters to say: "I feel myself (and I dare say that you have the same feeling) how hard, or rather impossible, is the attainment of any certainty about questions such as these in the present life. And yet, I should deem him a coward who did not prove what is said about them to the uttermost, or whose heart failed him before he had examined them on every side. For he should persevere until he has achieved one of two things: either he should discover, or be taught, the truth about them; or, if that is impossible, I would

have him take the best and most irrefragable of human theories, and let this be the raft upon which he sails through life—not without risk as I admit, if he cannot find some word of God which will more surely and safely carry him."

This introduction may be extended to include a statement of primary facts and principles viewed as at the basis of theology and, in part, as underlying other sciences. In view of the relation of metaphysics and psychology to theology some preliminary attention to these domains may not be out of place.

METAPHYSICS.

With some persons metaphysics is thought of or spoken of only to be derided. Yet beneath what are called the sciences and the arts, and beneath all practical affairs is the metaphysical. Experience ever implies it. Some would-be wit said: "You say something that you do not understand to a fellow, and he nods, and he says something that he does not understand, and you nod, and that is metaphysics." Bradley, the distinguished British metaphysician, who recently died, playfully defined metaphysics as "the finding of bad reasons for what we believe upon instinct." He thus takes note of the presumptuous blundering of much that assumes to be metaphysics. This noted thinker gives as his own serious conception of metaphysics, that it is "an attempt to know reality as against mere appearance, or the study of first principles or ultimate truths, or again the effort to comprehend the universe, not simply piecemeal, but somehow as a whole." It has been more succinctly defined as the "science of causes," embracing the cause of being (causa essendi) and the cause of knowing (causa cognoscendi), the former being dignified by the name ontology, and the latter by the name gnosiology. We say that

we know that it rained last night, because the ground is wet. Here the cause is the cause of knowledge. Again we say that we know that the ground is wet because it rained last night. In this case the cause is both a cause of reality and a cause of knowledge. On the subjective side the cause of knowledge is the nature of the mind itself. Final cause, or the end in view, includes relations both to knowledge and being. Our "because," therefore, leads us to consider being as a fundamental basis for thought, and knowledge as the correspondence of our conceptions to reality.

Being and Its Qualities.—Being though narrower in its scope than reality, is necessary to reality, the latter term including also the qualities and phenomena of being. Our naïve notions, later critically to be defined, declare at the outstart, or before the outstart, that wherever there are qualities there is a substance, wherever there is action there is an agent, and wherever there are phenomena there is a being. If this beneficent provision at the beginning is carelessly surrendered, the result can not be other than confusion worse confounded. It is not a straw man to which we now are directing our attention. Many otherwise wise men have stopped with qualities or phenomena, allowing these to conceal being rather than to reveal it. Buckham says, "To magnify experience at the expense of selfhood is to nullify experience." The thin ghost of experience is first used to hide the self and then as a substitute for it. The great opponent of metaphysics was Comte, becoming prominent in the forties of the nineteenth century. He made phenomena to be the only realities. The idea of being was declared to be irrelevant. While the school of positivism which he founded has dwindled more and more, his

influence, through his elaborate scheme of the sciences, is largely influential in the books and teachings of today. Whitehead in his book, "Science and the Modern World," indicates that the undulatory theory of light "demands that there shall be something throughout space which can undulate," and that "electromagnetic occurrences also require a material in which to happen." John Stuart Mill recognized the inconsistency of defining the mind as a series of sensations without a being of which they are the sensations; yet the difficulty did not change the general course of his thinking. The behaviorist psychology, in such wide favor today, may or may not deny or ignore a psychical agent, but probably the great majority of its representatives do not see beyond the stream of phenomena, this itself being a succession of stimuli and responses mechanically linked. Some of those who recognize the psychical agent make this agent passive to stimuli. Others recognize a selective or controlling personal agency.

While some psychologists have drifted into personless behaviorism, not a few physicists have been led to adopt a mechanical theory of the universe as a whole. The atom explains everything. It is declared there is no God, even though, as Huxley points out, it would be impossible to show that a personal God might not have created the wonderful atom. And thus the mechanistic theorizer would ever be at the mercy of the teleologist. Mechanistic theories ignore or scout final cause. Some scientists place the mechanistic and the teleological, side by side.

Relation of Knowing to Being.—Some points on the ontological side may best be brought out in connection with the side of knowledge. Man's mind is a microcosm corresponding to the macrocosm or great world of which the mind

itself in its objective character is a part. For the soul of man there are windows on every side, facing all reality. It is said that Bishop Butler was influenced in writing his "Analogy of Religion" by the following passage from the apocryphal book of Ecclesiasticus, chapter 42, verse 24: "All things are double one against another. He hath made nothing imperfect." While this view of the relation of the mind to the world may not be susceptible of proof, it yet stands in its own reasonableness and necessity. Without this secure relationship knowledge itself would be impossible, but with it man is at home in the world, and mind is opened up to itself and to all the beauties and treasures of the universe. Kant's idea that the root-notions of the mind have subjective validity, but do not guarantee objective existence is the fruitful source of skepticism. In the ideas themselves is the affirmation of the objective correspondence. While we make bold to affirm the agreement of the ideas with reality we may also affirm their agreement among themselves. The mind therefore, in its search and achievements, has the advantage of proceeding from its own constitution or intuitions, the a priori method, as well as the advantage of proceeding from the world of effects, the a posteriori method. Without the principles and latency of the former, the latter would be impossible, and without the latter the soul would slumber or reach out in vain. The scraggy thing on which Byron desired to break his thoughts is the world itself. Fortunately the Lord has created all things double.

Knowledge of God.—But man's other is not so much the world of the finite about him as it is God himself. God, the first cause, the cause of all else, made man a copy of himself and embodied in his environment the principles that are characteristic in his own nature. Thus through knowl-

edge of himself and his environment man has knowledge of God. No one has asserted more strongly than Spencer the existence of an absolute as the first great cause, its positive existence being a "necessary datum of consciousness." Surely we should take the next step and in nature and man see the evidence of the personality of the absolute. If metaphysics is the science of causes, how great is its shortcoming if it does not include the great First Cause in its categories. A right doctrine of God returns to verify the first stage of man's knowledge, and the trustworthiness of the human faculties as well. This is not arguing in a circle, but a recognition of the office of reflection in verifying spontaneous beliefs.

Knowledge of Material Reality.—It has been indicated that the mind begins its career with knowledge of being. Descartes, the founder of modern philosophy, began to construct his system on the maxim, "Cogito ergo sum, (I think therefore I am)," thus the first object reached, though implicitly, is the self. From this point the extremes of the universe can be reached. We may know two different kinds of reality, the impersonal or physical* and the personal or spiritual. Under the name idealism many able and learned men have held that while God and finite spirits have substantial existence, matter has only phenomenal existence, be-

*The two most mooted senses of realism are the realism in the field of sense-perception, as opposed to idealism, and the realism in the field of thought, as opposed to nominalism. The former declares that in sense-perception the mind has immediate knowledge of a material object. Idealism teaches that the mind knows only ideas and that what we call matter has no substantial existence. Thus the way would be paved for denying also the substantial existence of finite spirits. The second form of realism holds that logical genera and species are real existences, archetypal in God, and that what we call particular realities are only the projection from mind. We may accept that form of nominalism known as conceptualism, which teaches that what we call particular realities have a reality of their own, being constituted, however, by God in a rational system, discernible by generalizing from particulars. Thus by accepting the first realism and rejecting the second, except as an eternal reason stands back of an orderly universe, we may cease to chase the will-o'-the-wisp of vacant ideas. This statement casts no slight on the principles of reason rising in the mind of man due to his likeness to God and enabling him to be at home in the universe.

ing the result of "a continuous divine energizing according to a scheme of law." But as beings are known only through their phenomena and as there are two distinct kinds of phenomena, why not recognize two different kinds of beings, physical and personal, making them as unlike as the case may require, each being known in whatever kind and degree their phenomena may present them. If God could create the higher reality, he certainly could create the lower, imparting to each its respective capacities and laws. To deny the substantial character of matter makes it easy to take the next step and deny the substantial existence of finite spirits, as William James was inclined to do. F. H. Bradley actually did deny their substantial existence. He made the soul to be simply phenomenal, a center of experience. It is not altogether convincing to say, as some have said, that a difference has to be made in favor of persons, they having "self-motion and continuous identity," and therefore a substantial existence. Would it not be more befitting if our leaders in philosophy would use their speculative talent in supporting the spontaneous and even ineradicable sense and judgment of mankind instead of setting up antagonisms to primary beliefs? While we say that only God has existence in himself, we may say that material things and finite spirits, as created second causes, have existence for themselves, being endowed with a constitution and efficiency of their own. Here it is well to understand that a cause, whether the first cause or a second cause, is not power or any other quality, but a being considered as the source of power and as producing effects. While wrong or unsettled views cannot entirely take the place of the principles resting on the constitution of man, their inroad should be strongly resisted. Yet of greater importance is

the development in advance of accredited positive beliefs. The fact that we do discover errors and make corrections is itself a proof of the reality of knowledge and a sure encouragement in laying or finding a good foundation and erecting thereon an enduring superstructure.

Religious Faith.—If we turn from considering philosophic faith and its opposite, philosophic skepticism, we find the same general principles to hold in the field of religion. As Wordsworth says, heaven lies about us in our infancy. The following extended quotation from Ruskin is in place: "The conception of God which is the child's, is evidently the only one which can be universal, and therefore the only one which *for us* can be true. The moment that, in our pride of heart, we refuse to accept the condescension of the Almighty, and desire him instead of stooping to hold our hands, to rise up before us into his glory,—we hoping that by standing on a grain of dust or two of human knowledge higher than our fellows we may behold the Creator as he rises,—God takes us at our word; he rises before us into his own invisible and inconceivable majesty; he goes forth upon the ways which are not our ways, and retires into the thoughts which are not our thoughts; and we are left alone. And presently we say in our vain hearts, 'There is no God.'" Throughout life we are to cherish a normal child nature. Even Tyndall testifies as follows: "Christian men are proved by their writings to have their hours of weakness and doubt, as well as their hours of strength and conviction, and men like myself in their own way share these variations of mood and tense. . . . I have noticed during years of self-observation that it is not in hours of clearness and vigor that this doctrine (of materialistic atheism) commends itself to my mind; and in the presence of stronger and healthier thought

it ever dissolves and disappears as offering no solution of the mystery in which we dwell and of which we are a part."

The reflective stage follows the spontaneous and we can not refuse to enter it without abjuring our natures and casting off God-given possibilities and God-placed responsibilities. Reflection gives us no new material. Its office is to vindicate and set out in the light of reason the material of knowledge rising in its own spontaneity or coming to us through experience. When it attempts to make itself a substitute for this, its temerity and unsuccess become pitiably apparent. Within its proper limits and for its proper purposes, reflection makes vast contributions to strength and security, to say nothing of its bearing on the dignity of man. Doctor McCosh, toward the close of his life, said, that of the hundreds of students that had studied philosophy under him at Princeton, only five had graduated skeptics, and that four of these subsequently became Christians, three of them entering the Christian ministry.

The baffling problem of evil, and especially the distresses caused by the World War, have led to many questions as to the character and even as to the existence of God. Atheism, a finite God, pluralism, or the idea of finite contending principles or persons, have been proclaimed here and there. A true idea of the personality and moral nature of man constitutes the initial basis for the belief in a personal God, infinite in intelligence, goodness and power. In the ages to come the view of providence given in the book of Job will not be displaced, and the spirit of trust and worship will still find its lofty expression in the Psalms of Israel and in the hymns of the church.

Influence of Tendencies.—Many persons think along horizontal lines. They have no place for perpendiculars or the

upward slant that reaches from the impersonal to the personal. Their world is a lower hemisphere into which they bring even the highest reality. Disbelief in what is called the supernatural is likely to manifest itself, to a certain extent, even among professed Christians. While this or that doctrine may be directly involved, the cause of unbelief is likely a tendency that would reach out to any doctrine above the plane of the natural. The treatment generally prescribed for a person thus afflicted is a treatment for particular symptoms, whereas, what the patient needs is constitutional treatment, something that will remove the humor in the blood. The hindrance is not so much in the untutored head as it is in the sophisticated head and the spoiled heart. Belief, however, may tend to excess as well as to defect. The tendency to supra-belief will always exist along side of the tendency to sub-belief, as these tendencies are sometimes called. Careful and sympathetic attention to positive elements in the intermediate zone will take away the occasion for either extreme.

Summary.—The conclusion is that the fact and idea of being are fundamental for our thought and that knowledge in a general or philosophic and also in a religious way is possible and essential, and that the foundation on which we build is nearer and less strange than sometimes we have thought. We do not need to think of values save as these point to realities. Pragmatism may be dismissed as a makeshift, useful only or chiefly when we have lost our compass or when the stars are hid. George P. Fisher says that when men of a religious turn become bewildered philosophically their natural refuge is mysticism, where "feeling and intuition supersede the slow and doubtful process of the intellect." When the soul has become puzzled and lost its

way through its vain efforts to explore and understand, in its disappointment and reviving hope, it fain would come back to faith in the manner indicated by the following lines from a Harvard prize hymn:

"I know not how that Bethlehem's Babe could in the Godhead be;
I only know the Manger Child has brought God's life to me.
I know not how that Calvary's cross a world from sin could free;
I only know its matchless love has brought God's love to me.
I know not how that Joseph's tomb could solve death's mystery.
I only know a living Christ our immortality."

But such a mysticism should be viewed as a recoil from an insufferable skepticism and not the normal rule of procedure. It is folly to talk of experience and intuition in the sense of feeling or insight without taking note of the mental constitution that makes experience and insight possible. The fact that the intellectual faculties and basic intuitive ideas and beliefs have often been thought of and employed in a one-sided way does not justify our turning from them. A priori procedure, or starting with the normal use of our intellectual powers not only makes experience possible and valuable but may readily take the character of the higher spiritual discernment of which Paul speaks.

In our day slight is put on the intellectual faculties, on logic and formal elements in general. Experience loosely defined, intuition in the sense of feeling principally, and practice in a one-sided way, are emphasized. Much of thought is atomistic, dissociated and shifting. Our age waits for a philosopher of the first rank, one at once a psychologist, metaphysician and Christian, a combination not impossible,

who shall outline anew the real basis for knowledge and coordinate the great advances of our times into a harmonious world view.

PSYCHOLOGY.

The old psychology recognized the soul as an entity, defined psychology as the science of the soul, and designated the distinct powers of the soul as faculties. Under the name of the "faculty psychology" it fell into disfavor, but, with careful statement, it bids fair, as indicating the goal of the mind's unfolding, to return to general recognition and use. For a long time to speak of faculties of the soul was enough to bring on, with some people, a first-class case of intellectual rabies. Yet no thoughtful advocate of faculties ever meant a "chopping up of the mind," but only that the whole soul has the power of putting forth distinct forms of activity, which, however, are never entirely separated. Every writer has been compelled, in some degree, to use the faculty terminology. What was thrust out by the front door has been admitted through the back door.

In his "Psychology, Briefer Course," William James says: "The passing state we have seen to be the very embodiment of change. Yet each of us spontaneously considers that by 'I' he means something always the same. This has led most philosophers to postulate behind the passing state of consciousness a permanent Substance, or Agent whose modification or act it is. This agent is the thinker; the 'state' is only its instrument or means. 'Soul,' 'transcendental Ego,' 'Spirit,' are the names of this more permanent Thinker." The statement is almost an argument for what is defined, and yet Professor James was not himself convinced. The thoughts remained the thinker. Doctor Snowden and others, in recent works, define psychology as

the science of the human soul. Dr. D. C. Macintosh defines psychology as the "science which undertakes to study the psychological subject (soul or mind) in the light of what it does."

THE NEW PSYCHOLOGY.

The old psychology as its principal feature took account of the powers of the soul as developed, and classified them under the name of faculties, and affirmed their responsible character and action. The new gives the history of the unfolding and building up of mind in the individual, attaining at length to the full development of particular powers.* A pernicious and unauthorized thought is that the movement is at random and that any result might be reached, whereas every psychologist of repute recognizes that the end, together with the course thereto, is prescribed and latent in man's constitution. So that when one person speaks of the authority of intuition he is not saying more than the up-to-the-minute psychologist who affirms a true teleology in the development of mind. Six long columns of the "Standard Dictionary" are taken up with the compounds of "self" with other words, beginning with self-abhorrence and ending with self-worship. Many of these words can properly apply only to a person. In addition to these examples, there are innumerable examples of "self" combined with adjectives, participles, and nouns used to express the unique relation of subject and object in personal beings. Likewise the personal pronouns myself, yourself, and himself following transitive verbs give expression to the same thought. Thus the goal and climax of all true developments is true and full

*The following statement of Dr. G. T. Ladd discriminates the particular elements that enter into the unfolding of distinct powers: "Every pyschic fact is actually complex, with an irreducible threefold complexity; it is at the same time a fact of intellection, a fact of feeling and a fact of conation.

"All the more elaborate mental processes and the different so-called faculties must be considered as resulting from the development of mental life by the combination and elaboration of the elementary psychical activities."

personality. Yet in the face of all this testimony of psychology and language, multitudes of naturalistically inclined people, in their self-ignorance, overlook everything distinctive in personality.

A second feature in the new psychology is the placing of function as a condition for the development of the faculties of the soul. But whatever the interacting agencies, a distinct teleology must be recognized. Knowing how God acts should not blind us to the fact that the action is his.

A third feature in the new psychology is the stress that it lays on will. In contrast with the overlooking of the will in former times, this tendency is most significant. It gives added emphasis to the truth of personality. It also emphasizes the large place and responsibility of the will in personal beliefs. Will has directly to do with our character and dispositions. A discerning writer says: "When novelties impress us and we feel ourselves driven into opposition against the existing order, we may ask, what share in our condition is due to vanity or dogmatical or quarrelsome dispositions?" The same remark would be equally applicable in many cases in which we contend for existing beliefs and customs. The will probably decides whether we stand between doubt and belief or between doubt and unbelief.

A fourth point in the new psychology is the place and importance that it gives to the physiological side of psychical phenomena.

A fifth point in the new psychology is the prominent place —by some writers the exclusive place—that it gives to phenomena. The self or the soul is given a merely phenomenal character, is made a mere series of sensations. Yet a strong writer like Doctor Ladd, under the head of the phi-

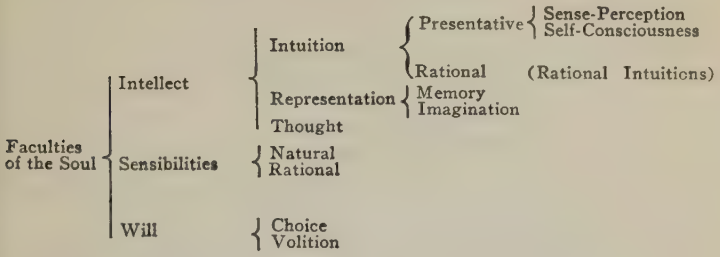
losophy of mind, does ample justice to the soul as a real entity, though under the head of psychology he deals only with phenomena.

We certainly should avail ourselves of the new truths and methods of psychology. At the same time we should have the insight and historic sense to discern the truths of the old psychology as they have become embodied in new forms or have been brought into new relations.

The newest psychologies might be said to be those with which the names of Meyers and Freud are associated. Both have largely to do with the abnormal. According to James, the discovery by Myers in 1886 of an extra-marginal consciousness was the most important step in recent psychology. Under the name of the unconscious, the subconscious or the co-conscious, the field has since been exploited with some most interesting results in the explanation of action and character, along with much that is fictitious and extravagant.

Thouless, in his "Introduction to the Psychology of Religion," gives great credit to the contributions of Freud to the psychology of religion, though not coinciding with his extreme positions, especially in making sexuality the prompter or drive in all lines of human action and experience, including that of religion. Some have expanded or changed this conception, making the impelling impulse to correspond to Bergson's *elan vital,* a cosmic energy or urge back of all animate existence. Much in recent psychology is wanting both in acquaintance and sympathy with religion. A concise representation of these recent psychologies is given by Edwards in his "Philosophy of Religion."

The following scheme of the faculties of the soul, as outlined by Doctor Samuel Harris, may be used advantageously:



The meaning of most of the terms in the above outline will at once be understood. Presentative intuition gives knowledge of particular realities, both material and psychical. Rational intuition gives us the truths under the categories of the true, the right, the perfect, the good and the absolute. The Greek classification, which is yet in popular use—the true, the good and the beautiful—includes the two meanings of the good and leaves the absolute to be added. The true is the basis of science as such, the good the basis of ethics, and the beautiful the basis of æsthetics, the last two claiming also ground and support from whatever precedes them. The absolute is the fundamental basis for religion. It gives its sanctions to knowledge and values on the different levels, and while serving all interests beyond itself, is itself served by all. In these rational intuitions and the values represented by them are wrapped up all values and valuations for man as an individual and as a race, and also for an age or a civilization.* Each and every power of the soul is so amazing that the reaction of many minds is that of incredulity. In every faculty there is something of the creative.

*On nature and scale of values see pages 122, 123.

CHAPTER I.

(Preliminary)

THEOLOGY IN GENERAL

Theology—Religion—Theism—Grounds for Belief in God—Experience—Arguments—Questions as to Personality of God—Anti-Theistic Theories—Comparative Religion—History of Religion—The Christian Religion.

Theology.

The term "theology" means the science of God. It has wider and wider significations until it is made to include the relations of God to created objects and, to a certain extent, the nature of these objects within themselves. In its broadest sense, theology is the science of God and of his relations to the universe, especially moral beings, and of man and his relations to God and his own fellow beings.

With a more concrete reference, theology may be defined as the science of religion. Inasmuch as the first knowledge of God is in experience, though not wholly of experience, and as the later knowledge is embodied in experience, it is necessary to take large account of religious experience in forming our theology. Yet as there are truths that are not of experience and inasmuch as through the generations men have discerned and formulated much truth drawn from experience there has come to be a body of truth, under the name of theology, available for the promotion of religious life. Alike we are to avoid the violence of putting religion entirely before theology and of putting theology entirely before religion.

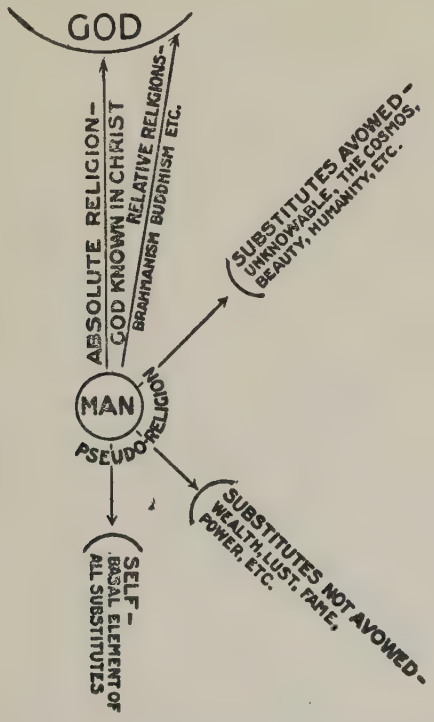
Religion.

Of the more than half a hundred definitions of religion, the chief differences are in that some relate to the rudest

beginnings of religion, or even to the primitive capacity therefor, while others take note of development more or less advanced. For most purposes it seems best to fix upon the stage at which man has somewhat fully come to himself. Religion thus may be defined as the response of the human soul to the presence and action of God. In this sense, or in a less defined sense, all men are religious. They have a capacity for religion, a knowledge of God, a religious consciousness, however defective or distorted. Of the Christian we may say that he has a saving knowledge of God or Christian consciousness. Cicero derived the term religion from *relegère,* to reflect or go over in ceremony, and Lactantius, "the Christian Cicero," derived the term from *religare,* to bind back—namely, man to God—a conception entirely too Christian for the time when the word appeared. Menzies seems to adopt the derivation given by Lactantius, but indicates that the meaning is to restrain or check in view of the fear or anxiety inspired by the gods. In its true sense, religion must have God as its object. Inadequate or unauthorized objects are many, such as science, the cosmos, beauty, humanity, all of which may fit in well when God is given his proper place as the supreme object of regard. Substitutes for God which men are ashamed to avow, are wealth, pleasure, fame, a political party, a social class, and so forth. The element of religion is one of the most characteristic, noble and influential attributes of man. Its perversion leads to monstrous results. Its neglect points the way to failure and doom.

The diagram on the opposite page represents the response of man's soul to God, also some of the substitutes for God, many of which are worthy if held in proper subordination to God as the supreme object, and all of which have some good element at their source, however perverted they may have

become. The venom that poisons and corrupts other substitutes for God is distilled from the apparently amiable self, this being the direct rival of God as the being supremely to be trusted and served.



Theism.

Theism is the term under which the subject of belief in God is usually presented. It means the doctrine of the existence of a personal God, the source, support and ruler of all things. Some persons include the words, "end of all things," thereby expressing a great and essential truth. The term theism was coined to take the place of the term deism,

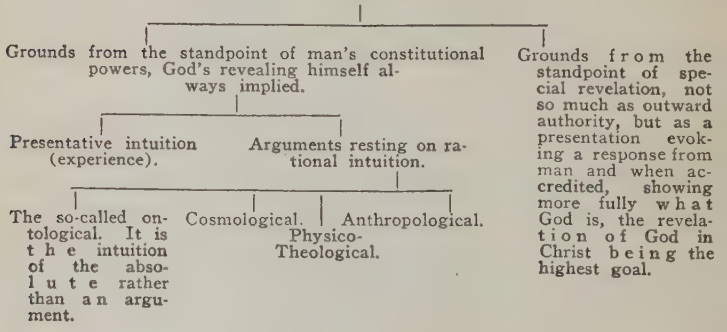
which had been made by certain English writers of the seventeenth century to mean an absentee God—one who had created the universe and given it its laws and forces and had committed to it the working out of its own course. For our purpose God may be defined as absolute spirit. As absolute, he is the unconditioned—the uncaused cause of all that comes to be.

GROUNDS FOR BELIEF IN GOD.*

God Known in Experience.

With man's capacity for experience as already recognized, we may give full attention and appreciation to the knowledge of God in experience. In some such way as man has a physical sensorium, he may be said to have a spiritual sensorium. As through physical sensations he knows the material world, in like manner, through spiritual sensations he may know the spiritual world. The conditions for the latter are not as obtrusive, compulsory and constant as are the conditions for the former. More depends on the suitable attitude and voluntary activity of percipient.

*The following tabulation may be of assistance:


GROUNDS FOR BELIEF IN GOD.
Grounds from the standpoint of man's constitutional powers, God's revealing himself always implied.
Grounds from the standpoint of special revelation, not so much as outward authority, but as a presentation evoking a response from man and when accredited, showing more fully what God is, the revelation of God in Christ being the highest goal.
Presentative intuition (experience).
Arguments resting on rational intuition.
The so-called ontological. It is the intuition of the absolute rather than an argument.
Cosmological.
Physico-Theological.
Anthropological.

God is revealed as absolute through special sensations in a being suitable to receive the same. The mountains and the seas had for ages stood out on the surface of the earth, and the stars had looked down from above, but no sensations of an absolute were wrought in or through them. But in man there is a response to the illimitable around and above him. Feelings of wonder, awe and fear take possession of him, culminating in feelings of insufficiency and dependence. As he looks out on the sweep of things coming to be, he affirms the existence of that which does not come to be. The witness of Spencer to the existence of an absolute has special force in that it comes from a pronounced agnostic. He says: "The axiomatic truths of physical science unavoidably postulate absolute being as their common basis. . . . Such is the foundation of any possible system of positive knowledge. Deeper than demonstration, deeper even than definite cognition, deep as the nature of the mind is the postulate at which we have arrived. Its authority transcends all other whatever. Its positive existence is a necessary datum of consciousness." He further says that this absolute which reveals itself in the universe is a "power," is a "being," is rather the "all-being" than the "all-nothingness."

In this sense of the infinite, in whatever way conditioned, we have the basis of worship. The presence of mystery agitates and overwhelms us. In past ages men were struck with dread in the presence of the eclipse, the earthquake and other unusual occurrences. With the idea that the feelings thus experienced are kindred to the feelings belonging to worship, some persons have thought that with the explanation, under natural law, of these unusual events all worship would cease. Their thought is that ignorance is the mother of devotion. To the discerning person, the

change is in form only. The wonder at the exceptional is changed to the wonder at uniformities. The wonder of ignorance gives place to the wonder of knowledge, and this will go on ever increasing. The mystery that is within the world extends to that which is beyond the world. Complete worship waits for the suitable knowledge of the absolute as personal.

But what is this absolute? Theism says it is spirit. The term spirit looks first to the idea of substance and at the same time implies personal qualities. The term person looks first to certain distinguishing qualities and at the same time implies the spiritual substance in which they inhere. The terms are co-extensive. As through the feeling of awe the absolute is made known to us, so through the various feelings, that some one sees, that some one will hold us to account, that some one is most worthy, the personality of the absolute is revealed to us. This knowledge of absolute spirit is knowledge in experience, knowledge that is as broad as the race, knowledge that is anterior to reflection. It is sometimes called spontaneous or unreflected knowledge. Though implicit, through reflection it is to become explicit.

In some recent books particular inquiries have been pursued as to the nature of the sensations through which God presents himself, the distinction between absoluteness and personality not being made prominent at all times. The feelings or sensations through which determinate realities present themselves must always be distinguished from those which are prompted by knowledge. God, the infinite one, must present himself through such original sensations. Dr. Rudolf Otto, of the university of Giessen, in a book entitled "The Idea of the Holy," (*"Das Heilige"*) seeks to discriminate these elements, the "non-rational," and to discern their proper relation to rational elements. No writer on this

subject fails to give consideration to this book. Professor Otto uses the Latin words, *mysterium tremendum,* for the special sensations through which God directly presents himself. In his thought, these sensations are not identical with those produced by the wonders of nature, or those associated with the ethical and æsthetic, nor are they derived from them, though they may be associated with all of them. The use of the term holy recalls the use of the expression, the intuition of the holy, by Sabatier: Dr. William Brown, in the book: "Science, Religion and Reality," accepts the position of Otto, but indicates that elements from other attitudes than toward the absolute, naming the cognitive, the ethical and the æsthetic, are not at first differentiated from those pertaining to the absolute. Also these other elements, existing certainly in large part in relation to the natural world, would at first be commingled with those excited by the absolute. Thus the mysteries and wonders of nature, perhaps even its more common phases, would have a part in producing the awe, fear and fascination through which men are led to face God. Doctor Brown shows that the other attitudes named cannot be made to shut out or conceal the attitude toward the absolute, or the *holy,* which, as man advances is discriminated more closely. Otto, in a note quotes the following from William James, as both anticipation and support for his own conception: "It is as if there were in the human consciousness *a sense of reality, a feeling of objective presence, a perception* of what we may call *'something there,'* more deep and more general than any of the special and particular 'senses' by which the current psychology supposes existent realities to be originally revealed."

It will readily be seen that this primitive knowledge of God, though real knowledge, would be imperfect and liable to manifold errors. Reason, further experience, and divine

guidance and aid must assist toward suitable and adequate knowledge of God. And yet reflection which should afford aid and confirmation, often becomes the source of strange and bewildering difficulties.

As against the theory of God known in experience through certain spiritual sensations, another theory which might be called the rational or nativist theory, is held by some persons. It is claimed that man is so constituted as rational, or more broadly as personal, that his normal development, in connection with the actual world into which he is born, inevitably leads to a belief in God. This theory calls for growth and favorable conditions for unfolding. It refrains from over-much particularizing. It speaks of realizing self rather than of achievement by experience. It is not much concerned with the "creative moment before intuition divides itself into thought and feeling." Perhaps the two theories are not as different from each other as sometimes supposed.

The Arguments.

In experience man has knowledge of his own personality and of God as absolute spirit. These beliefs stand or fall together. To them no elemental knowledge can be added. Yet what is implicit can be discriminated and made to stand out in the light and cogency of reason. The four arguments for the existence of God are the so-called ontological, the cosmological, the physico-theological, and the anthropological. The arguments are secondary evidences, and rather declare what God is than that he is, but in bringing out in new and fuller light what he is, they give new force and effectiveness to belief in his existence.

The so-called ontological argument is generally bracketed as not an argument, being regarded simply as the intuition of

the absolute. Its general nature is to proceed from the idea of God, to the reality of the being of God, and thus it is spoken of as the a priori argument for the existence of God. But as the idea itself carries with it the affirmation of the existence of the being to which it relates, why go through a labored process to make this connection appear? Yet some persons still declare the need and force of this argument. It may seem that if existence must correspond to the mind's patterns, the grounds and materials are here for the construction of an argument.

The cosmological argument has been refuted many times but like the fabled phœnix, said to rise anew from its ashes, this old argument, more or less altered, continues to appear on the scene. A reason for the disesteem into which it has fallen is that it has been blamed for not doing what was in no wise included in its aim or office. It did not undertake to prove that there is an absolute. With the other arguments, it had that with which to start. It did not undertake to prove that the absolute is personal, though that might seem to be a proper conclusion, inasmuch as the absolute is recognized as a cause, and man, a personal being, first knows cause in the knowledge of his own volitional agency. Yet the argument does not go further than to affirm that the absolute may be a person. The argument is based on the principle of efficient cause and the finiteness and dependency of the world. It seeks to show that the absolute is the transcendent cause of the world. Thus a bridge is thrown between the absolute as a cause and the temporal universe as an effect. An attempt is made to break the force of the argument by affirming that the universe is its own absolute. But as the universe thus conceived would be made up of parts endlessly added it would not be a true infinite and would require a true infinite as its cause and support.

The physico-theological argument is based on all of the principles of reason, but more especially on the principle of final cause or design, and is thus often called the teleological argument. The designation teleological is too narrow in that it does not include all of the principles of reason, and too wide in that it would include also the anthropological argument. Yet under this name it may often be used advantageously for all proofs drawn both from nature and from man going to show that the absolute is mind or a person. However, the name physico-theological, coined by Kant, has a special advantage in that it distinctly holds before us nature as the field from which we draw some of our most surprising and convincing proofs of divine personality. This argument is strongly declared in the ninety-fourth Psalm: "He that planted the ear, shall he not hear? He that formed the eye shall he not see." The sentence that follows would apply to the anthropological argument: "He that chastiseth the nations, shall not he correct, even he that teacheth man knowledge."

The three divisions of nature are the inorganic, the plant and the animal. Elements in nature, mathematical, mechanical, chemical and vital, even the intelligibility of the world, mirror the mind that is back of them, and on which they depend. Professor Henderson, speaking of the relations of the properties of hydrogen, carbon and oxygen, which chiefly make up the atmosphere says: "The connection between these properties of the elements, almost infinitely improbable as the result of contingency, can only be regarded, is in truth only fully intelligible, even if mechanistically explained, as a preparation for the evolutionary process," and "as possessing a teleological character." Likewise all of the factors making the earth habitable for man require an

intelligent purpose back of them or in them. Dr. Samuel Harris covers the whole field of the physico-theological argument under the heads, (1) nature is symbolic, expressing thought, (2) orderly under law, (3) progressive toward ideals, (4) telic, subservient of ulterior ends, (5) in harmony and unity with the spiritual system. The third and fourth heads are properly teleological. As held by Bacon, Kant, Huxley, Professor Henderson and others, the mechanistic conception does not exclude the teleological. The mechanistic, in this view, would furnish the raw material and the method through which the teleological works.

The more recent history of the physico-theological argument has been marked by many criticisms and modifications. When the theory of evolution was announced, it was thought by some that the argument was destroyed. Final cause was supposed to be displaced by efficient cause. But as time passed it was recognized that the theory of evolution made a stronger demand on final cause than did the mode of belief previously existing. Paley's argument for the personality of God made use of the watch, a mechanism. Later, organisms were appealed to as showing even greater marks of design than are found in mechanisms. Still later, functions were made to explain the development of organs. But the responsiveness of nature to need only showed the fullness of preparation beforehand.

The mechanism of atoms,[1] chemical laws, and vital force have been made to contradict the idea of design. But as already said, none of the factors or features thus indicated

[1]Lucretius, on the basis of the ideas of Democritus developed a mechanistic system surprisingly like that prevalent today. He wrote fifty years before Christ. The following is his statement:

"For verily not by design did the first beginnings of things station themselves each in its right place by keen-sighted intelligence, nor did they bargain, sooth to say, what motions each should assume, but because the first beginning of things, many in number and in many ways impelled by their own weights, have been wont to be carried along and to unite in all manner of

preclude design at the beginning. Distinguished men of science recognize its presence at every stage.[1] Yet Professor Leuba on the basis of a questionnaire investigation, reported that only eighteen percent of biologists, and thirty-four percent of physicists were believers in the existence of God. Even if the report was an overstatement of the facts as they existed at the time, the case would be most serious. But recent changes and advances in the field of science itself indicate that some of the subversive theories prominent a few decades ago have about run their course, and that others have abated their pretentions. Mechanistic and behavioristic theories have been refuted in their arbitrary assumptions by scientists of the first rank, and have been reduced to their own restricted borders.[2] Theists themselves may have been much to blame for the prevalence of agnosticism, because, on the part of some, of an indiscriminate branding as agnostic and atheistic of ideas and theories that were yet under investigation and in regard to which there was room for honest differences. Opponents of the argument from nature for the existence of God have more than once raised the shout of complete triumph; but the triumph has proved illusory or only temporary. Confidence in this argument and that for which it stands may well be on a plane with the confidence that rugged Lyman Beecher had in America. He said that he had seen America irretrievably ruined a great many times, but no country could stand it better. The human mind and the world will remain twain in affirming the existence of a personal God.

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ways and thoroughly to test every kind of production possible to their mutual combinations, therefore it is that spread abroad through great time, after trying unions and motions of every kind, they at length met together in those masses which suddenly brought together become after the rudiments of great things of earth, sea and heaven and the race of living things."

[1]See statement of leading scientists, page 130.

[2]See statement of Koffka's investigations, page 131, and statement from "Science, Religion and Reality," page 125.

The Anthropological argument is like the physico-theological argument in everything except that, instead of its being drawn from the field of the physical, it is drawn from the nature of man. Because of the higher reality considered, it might be thought of as the a fortiori argument, the argument from stronger reason. If personality were not in the universe, it could not come into it. It is a common saying, that in the world there is nothing great but man, and that in man there is nothing great but mind. It may be added that in mind the crowning principle is reason.* Both in man's nature as a whole, and in the different parts of it, there is evidence for the existence of God. It is well known that Kant found no place in the pure reason for the knowledge of God, but he affirmed the existence of God on the basis of the practical reason or the will. It is said that he thrust God out by the front door, but admitted him by the back door. Practical considerations made it necessary that the existence of God be posited. Kant's own statement was, "I was obliged to destroy knowledge in order to make room for faith." But his homage to faith did not satisfy his good king or his church. It is well known also that Kant cast great slight on the arguments for the existence of God. All the capacities of man culminating in personality constitute one agreeing testimony to the personality of God. A stream cannot rise higher than its source. A. J. Balfour, British philosopher and statesman, has shown that all values are imperiled and that life becomes desolate if God, or belief in God, is given up. What are called the moral and historical arguments may well be brought under the anthropological argument, as they are based upon man in history and his relations to his fellows. Teleology in man's life and en-

*See statement of values in connection with mental faculties, page 29, and Edwards' statement as to gradations of reality, page 122, 123.

vironment and in history is represented by an array of design and fulfillments, showing intelligence, beneficence and purpose.

"Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

Questions as to the Personality of God.

The idea of the personality of God, as held in childhood, is usually simple and evident. It is sometimes spoken of as a cradle faith. But if instead of being normally developed and rationally supported, it is presumptuously or captiously set aside, bewilderment, weakness, and failure may mark all of the subsequent course. All history shows that the advancement and security of mankind are in some way dependent on the maintenance of this native faith. Pages could be filled with the sad confessions of those who in a moment of levity or self-confidence gave up their early beliefs and went on through life with the aching sensation that "the great Companion is dead." How much the belief in God means for the community of thought, manners and action of men, cannot even be imagined. All men are spontaneously religious. It is in their reflection or heedlessness that they give up their religious birthright. A little vanity or indolence or perversity may blur, set aside, or leave to wither the sense of reality and strength of conviction that should attach to the idea of God.

While at first it was more proper to speak of the personality of the absolute, no impropriety may now be involved in our using the language, the personality of God. Though the subject of the personality of man will come in place further along, it must, to an extent, be anticipated here, in order that we may have a proper and helpful basis for

rational conceptions of God. Subversive ideas as to the nature of God are in popular circulation, due largely to the ferment and stress of our times.

Man knows personality in his immediate knowledge of personality in himself. His self-consciousness, his power of thought, his capacity for rational feelings, and his free-will mark him as above nature, and indicate his capacity for growth in character, and even in all that is meant by personality. It is impossible to understand even approximately the plane, the wealth and the goal to which human personality is beckoned. There is no greater guilt or loss or dishonor than in our halting the advance of personality, which includes proper relationship to God. It is hardly strange that there are those who profess to believe in a conditional immortality, meaning that those who have not attained to true personality and worthfulness through grace and faithfulness, will be cast upon "the refuse heap of the universe."

In comparing the personality of God with that of man, we cannot fail to notice the great unfilled gaps and slighted goals belonging to the latter, and what must be the inconceivable heights and fullness belonging to the former. It is here, perhaps, that the greatest difficulty in recognizing the personality of God comes in. Does not personality, with man as a basis of comparison, inevitably limit and lower God? The moral defects of man may readily be detached from the idea of God. The real difficulty is in the attempt to carry the idea of personality from the nature of man to the nature of God. In the thought of Spinoza and others, all definition limits. This is true in reference to logical concepts, but it is not true in reference to concrete or

determinate reality. In the latter case definition greatens. Tennyson wrote:

> "Flower in the crannied wall,
> I pluck you out of the crannies:—
> Hold you here, root and all, in my hand,
> Little flower—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is."

Some have declared that God is not below personality, but something above personality. Bradley says, that the absolute "is not personal, because it is personal and more. It is in a word super-personal." Spencer speaks of the absolute as "probably psychical and hyper-personal." Lotze says, "Perfect personality is in God only; to all finite minds there is allotted but a pale copy thereof." It has been said that the highest truth "seems to have in it of necessity an a-logical element." The statement can not be accepted unless a mere seeming is meant. In case different standpoints are taken, opposing statements can be accepted, but the human mind is intolerant of actual contradiction. The great difference between God and man should not blind us as to personality either in its lower or in its highest reach.

It seems only too sure a way to dissipate the idea of God, to think with Beckwith in his book on "The Idea of God," that "we look for the absolute not beyond the world but in it, in its flux and change and becoming; in its order and intelligence within; in its permanence, changelessness and duration." In this statement transcendence is excluded.

Was there a time, then when only God was? It is possible to erect the idea of time into something that does not belong to it. The infinite reached by adding on an endless number of parts is what Hegel called a "bad infinite." In cer-

tain connections what was quantitative becomes qualitative. God is not so much before or in the time series as above it, and yet not without relation to it. While most philosophers and some scientists are straining their powers in their effort to reach some consistent idea as to the nature of time and space, as infinite or otherwise, it poorly becomes us to be dogmatic as to what can or cannot be in the relation of creation to time. Some, with Einstein, are joining time and space together. Some, with Bergson, are saying that time is the very stuff of which reality is made. Others say that time is to dissolve into the timeless, and that the infinity of God is the infinity of power. Surely we should not be turned from the possible range of our thought or interrupted in carrying out our practical programs because of problems which the most eminent philosophers cannot solve. In the following statement, Doctor Slosson indicates that scientists must act on faith in the face of most baffling situations. "In science we put faith in many things that we don't believe. We don't believe that two parallel lines meet, we don't believe that a circle is made up of a lot of straight lines, we don't believe in the square root of minus one, we don't believe that space is curved, we don't believe that the ether is harder than steel and softer than air. But we have implicit faith in these because by using them we are able to carry out our calculations to correct conclusions."

We next turn to the idea of a finite and growing God. What some persons mean by a finite God is nothing more than that God is to be distinguished from the numerical and potential total of the universe. Since there are finite beings, God does not exist or act as though they were not. It has been suggested that with God, in creation and the incarnation, there was a self-giving, or an emerging of his own other, whatever that may mean, in order to his perfect self-

expression and beneficent-purposes. Certainly there is that "other." Here the limitation would be a perfection and not a defect. Sometimes the affirmation of a finite God is the result of contradiction in thought. God cannot create finite beings and at the same time not create them. He cannot create free beings and at the same time annul their freedom. The question is not the question of the limitation of power in its intrinsic character, but of what moral and rational character permits in the use of power, and it is in the latter that the highest perfection consists. Possibly in our charging God with the evil in connection with the natural world, in what we call the intractableness of nature, we are requiring him to make and at the same time not make a natural system suited to man in the first stage of his existence. A Unitarian clergyman is said to have told his congregation that God is not entirely good, but that he is becoming better. While that is encouraging, it is not altogether satisfying. Beckwith, after the most painstaking and critical study of the speculations as to a finite and growing God, states as his conclusion, "We only follow the compelling suggestion of science and philosophy in affirming the infinite God."

The conclusion just stated closes the door against pluralism, the doctrine that there are two or more rival Gods, undeveloped and limited, struggling for pre-eminence. However, it may seem somewhat presumptuous to oppose, on this point, the ideas of such men as William James and H. G. Wells.

The following statements from Doctor Snowden give to native religious beliefs and rational investigation their proper place and value: "But if our belief in a personal God is deeper and more secure than all our logic, why go through all this unnecessary reasoning? If this intellectual business is eminently a 'dust-raising process,' why stir up the need-

less argument and raise the dust? Because the human mind also has an instinct for rational inquiry and confirmation. . . . Our theistic faith may at first be the mystic feeling of the heart, but is also at last the reasoned conviction of the mind, and then our total faith is deeper and stronger."

To meet the case of those who condemn or depreciate themselves or others for using bold and uncritical conceptions and language in regard to God, the following testimony of eminent men may be wholesome and assuring—

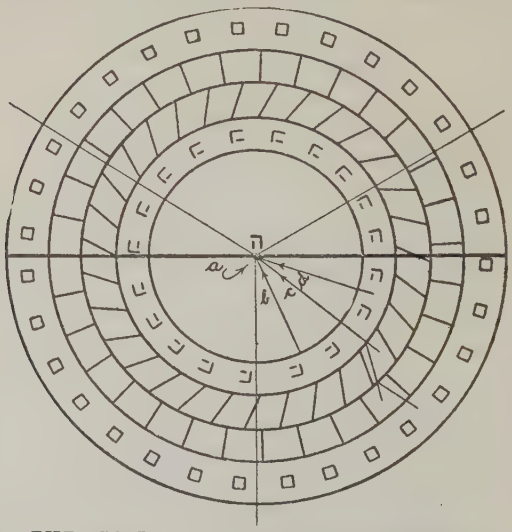
H. R. Mackintosh, a British writer, speaking in regard to the value and necessity of inartificial and symbolic language used in regard to God said: "You may hold that in religious symbols there is nothing to be ashamed of, and that if only the symbols used are the worthiest human experience can furnish, it is precisely by means of them, with all of their inadequacy from an intellectual point of view, that we receive true and saving impressions of God."

Nor are we to be afraid of anthropomorphisms, the grossness of which we should and do leave behind us. Goethe, speaking of the natural realm said: "All natural philosophy is in the last resort only anthropomorphism. We can at will observe nature, measure, calculate and ponder it, but it always remains our impression, our world. Man always remains the measure of all things." In the spiritual realm this is no less true.

God and the World—The Arguments Illustrated.

In the strictest sense the word "universe" includes God in its scope, but we use it also for the created or finite realm. God may be thought of as existing and complete in himself back of or anterior to the finite realm, but in seeking to know him comparison or contrast, involving the finite, is ever present. Some of the most subversive errors are with reference to God and the world.

It may be presumptuous in no small degree to attempt a visual representation of the relation of God to the universe or world, but if we do not expect adequacy or entire suitability, the temerity of the attempt may be overlooked. Let the three radiating lines in the figure below represent the absoluteness of God, which includes or makes possible infinitely more than we know of him and his works. Let the symbol ⌐¬ represent personality or a self-conscious being. Let it stand for God at the center of the concentric belts (or spheres) and also man in the inner belt. Let the lines in the next belts represent the animal and the vegetable worlds, and the squares in the outer belt, represent the inorganic realm. A horizontal line through the center may mark the separation between the terrestrial and the celestial, if one is not afraid to think of what may be the occupants of other worlds or of what may be hereafter.



THE ABSOLUTE SHOWN TO BE PERSONAL.

The curve (*a*) represents the intuition of the absolute, or the element of truth in the discarded ontological argument. Knowledge from the constitution of the mind, intuition, or ideas previously held, is called a priori knowledge. "From cause to effect" in this case declares a cause or reason for knowledge. The recognized arguments for the existence of God are all a posteriori, proceeding from effect to cause. Here an actual effect becomes the cause or reason for knowledge. The line (*b*) represents the cosmological argument, which declares the absolute known in intuition to be the cause of the universe. The line (*c*) having terminations, rather beginnings, in the three outer belts, represents the physico-theological argument, which declares that marks of reason in the universe below man prove the absolute to be personal. The line (*d*) represents the anthropological argument, which proves the personality of the absolute from the personality of man. The little square in the outer belt is adopted because in the inorganic the spatial is specially prominent, and the symbol in the inner belt is adopted because it may emphasize to us that man is not only over himself but stands beside himself.

The old English poet, Daniel, had in mind man's true prerogative and dignity as standing over himself when he penned the lines,

> "Unless above himself he can erect himself,
> How poor a thing is man!"

Total Experience of Men.

While the force of the various theistic arguments is recognized as fully today as ever before, there is a strong tendency toward insisting primarily on the conviction of the existence of God involved in the individual and collective

experience of men, as distinguished from the evidences through rational or logical processes. Certainly if the latter are made primary, or used alone, they should be brushed aside, as in dealing with them an undisciplined or untoward mind might, on a single point or connection, put everything to the hazard, whereas the variety and multiple character of our experience afford countless points on which to rest our convictions as to the existence of God.

Will To Believe.

Much is said today on the will to believe. Bishop Butler, even in his day, made prominent the fact that men are on probation as to their opinions as well as to their actions. He had much to say of an immoral and dissolute temper. By indolence, prejudice, or perversity, men may pass by evidence or fail to treat it fairly, and thus rest in false conclusions. Back of present choices and actions, as an explanation of religious opinions, may be settled character, itself the result of former choices and actions. Original tendencies there always are, but in time, these are acquiesced in or modified by will. Thus are men responsible for their beliefs. It is not meant that men can control their beliefs at will, but that in their general attitude, they can conform their beliefs or refuse to conform their beliefs to reason. No primacy of will over intellect is asserted.

ANTI-THEISTIC THEORIES.

Anti-theistic theories are those theories that either deny the existence of an absolute, or admitting the existence of an absolute, deny to it personality.

Positivism.

Positivism, as propounded by Comte, denies the existence of an absolute. It may be defined as the theory that the

mind can know phenomena and phenomena only, and that this knowledge is sufficient for all of the purposes of science. Its practical outcome is bald secularism. It attempts no theory of the universe, is theoretically helpless, and is professed by a small and diminishing class. Humanity is its fair-seeming god.

Agnosticism.

Agnosticism affirms the existence of an absolute, but denies knowledge of what the absolute is. Yet Spencer, its great representative, affirmed that it is a power manifesting itself in the universe, even affirming that it is a being, though not personal. The arguments proving personality have already been named.

Pantheism.

Pantheism, in its modern form traced to Spinoza, declares that there is but one substance and it is spirit, though not personal, as personality would limit. Popularly described, Pantheism teaches that all is God and God is all. Its fundamental positions prevent its learning from the universe what the absolute must be. It denies personality in man as well as in God. It affords no basis for morality. Heine referred to the pantheist as a "bashful atheist."

Materialism.

Materialism makes matter the absolute and has no place for personality. We know being only through its phenomena, and as there are two distinct and unlike kinds of phenomena, it is reasonable to affirm that there are two different kinds of beings, material and spiritual or personal. In materialism freedom and responsibility have no definite meaning. The materialist invests matter with the qualities which he strips from God. He might well address his pray-

ers to the great and inscrutable atom or the illimitable force. The German scientist and philosopher, Haeckel, was a prominent representative of materialism.

The various anti-theistic theories represent the wayward or incomplete struggles of the reflective side of man's nature, discrediting, instead of confirming and explaining, his spontaneous convictions. We may say with Bacon that "a little or superficial knowledge of philosophy may incline the mind of man to atheism, but a further proceeding therein doth bring the mind back again to religion."

ATHEISM.

Atheism in the old sense of denying the existence of God can hardly be said to exist today. It represents rather passion or a lapse of thought. "The fool hath said in his heart there is no God." The agnostic like the pantheist may be called a "bashful atheist." The vulnerable character of the old atheism, and the cause of its disappearance, are well shown in a classical passage from John Foster.*

COMPARATIVE RELIGION.

Comparative religion is the designation for the science that presents the characteristics, and likenesses and contrasts of the different religions. It came into great prominence in the last twenty years of the eighteenth century, the

*"The wonder then turns on the great process by which a man could grow to the immense intelligence that can know that there is no God. What ages and what lights are necessary for this attainment! This intelligence involves the very attributes of divinity, while a God is denied. For, unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a deity by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be that there is a God. If he cannot with certainty assign the cause of all that exists, that cause may be a God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity by being one himself, he cannot know that the being whose existence he rejects does not exist."

special prompting being the discovery in India of an unsuspected mass of literature bearing on philosophy and religion. A theistic basis for the different religions is to be taken into account, even though the reflective element in the human mind may have largely nullified it as in Buddhism, or warped it as in pantheistic Brahmanism, or have minified it as in Confucianism and Shintoism.

Brahmanism.

Brahmanism or Vedism may be used as the designation of the early religion of India, while Hinduism may be used to designate the modified and variant elements belonging to later Indian religion. The sacred books for Indian religion are the four vedas, the upanishads, the code of Manu and the two epics, a section of one of which, the Bhagavad-Gita, is a sort of New Testament. Other books might be named. Brahmanism, outside of its later pantheism, is assertively theistic, has a large priest class and abounds in sacred observances. Its characteristic may be said to be sacerdotalism or caste, as in India the social and religious are inseparable.

Buddhism.

Buddhism is a reformation of Brahmanism, originating about 500 B. C. It largely put away divinities, priests, prayers and sacrifices. Some speak of it as a development of Brahmanism. After a temporary triumph it was rejected in India and came to prevail in Ceylon, Burma, Siam, and later in China and Japan. Its sacred book is the Tripitaka, one of the sections of which the Dhammapada, is often compared with the New Testament. Buddhism is a religion of self-help and self-redemption and its fundamental doctrines of reincarnation, kharma and nirvana are in accord therewith.

Confucianism.

Confucianism may be said to be the state religion or ethical system of China. It takes its name from Confucius, who lived 500 years before Christ. He was a transmitter who edited the ancient native literature and added a book covering the more recent events. The so-called sacred literature includes the five king—*Shu King,* book of history, *Shi King,* book of poetry, *Li King,* book of rites, *Yi King,* book of changes and the book of annals. It also includes the four shu—the Analects, the Great Learnings, the Doctrine of the Mean, and the writings of Mencius, these four works being written by successors of Confucius. The classic of Filial Piety should also be named. Ancestor worship is the nearest approach of Confucianism to being a religion. Yet as being largely a substitute for religion, its ethical and political elements take largely the character of religion, and thus it must be included in a consideration of the world's religions.

Taoism.

Lao-tsze, the founder of Taoism was a junior contemporary of Confucius. Taoism at first was rationalistic, but later it became identified with the grossest superstition. Its sacred book is the *Tao-te-King.*

Shintoism.

Shintoism in Japan is less entitled than Confucianism in China to be regarded a religion. In both cases, the overlapping Buddhism affords some scope for the religious nature. Shintoism is quite specially a cult for the promotion of patriotism. Its sacred book is the *Kojika.*

Zoroastrianism.

Zoroastrianism was the religion of ancient Persia. The Jews, in association with the Persians, found much in their

religion that agreed with their own faith. The everlasting contrast between good and evil was a point of agreement. Back of the dualism that characterizes Zoroastrianism, there is enough of monotheism to furnish a point of contact. The sacred book of Zoroastrianism is the Zend-Avesta. The Zoroastrians, or "fire worshipers," as they are mistakenly called, number ten or twelve thousand adherents in Persia and about a hundred thousand adherents in India.

Barbarian Religions.

It will be noticed that the religions already named are religions of peoples of some degree of civilization, that each is supplied with sacred books. No difference how primitive the condition or culture of a people may be, every people has some form of religion. What is true of the peoples of today is true of the peoples of the past. Plutarch wrote, "If you will take pains to travel through the world you will find towns and cities without walls, without letters, without kings, without houses, without wealth, without money, without theaters and places of exercise; but there was never seen by any man any city without temples and gods."

Dead Religions.

Though there are many religions that are spoken of as dead religions, the ones generally considered under that name are those of Egypt, Greece and Rome. These were all national religions, and as belonging to peoples with advanced civilizations, they would be expected to have had sacred books; but books definitely sacred they did not have, though religion occupied a large place in their thought and life. The Egyptian *"Book of the Dead,"* is made up largely of inscriptions from the tombs. In Greece and Rome the writings

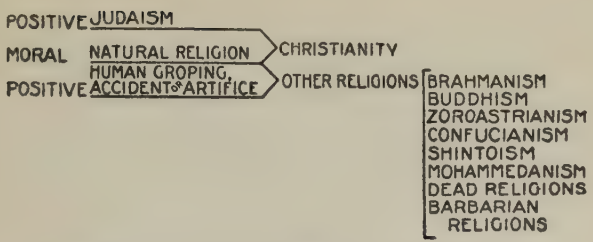
of the poets, the teachings of the philosophers, and a variety of Sibylline books took the place of regular sacred books.

HISTORY OF RELIGION.

The title, History of Religion, is largely taking the place of the title, Comparative Religion. In all lines, origin and development are receiving special attention. An underlying connection is found between the rudest beginnings and the most advanced stages. The first impression made on many minds is that naturalistic theories are creeping in. But when it is remembered that God is the author of the natural system and of the constitution of man, we may recognize his presence in a progress that would otherwise be set down as godless. It should not be a matter of surprise if the supernatural or transcendent is the close accompaniment or climax of the natural. It is scarcely necessary to state that the task of the history of religion leads to a special study of savage or barbarian religions, whereas that of comparative religion leads principally to a classification of more developed religions.

THE CHRISTIAN RELIGION.

The Christian religion which formerly was identified with the sum of religion, is now recognized as one of the religions. Various classifications have been proposed. Passing by the strict requirements which the history of religion would make, and heeding requirements of a practical nature, we may divide religions into the Christian religion and other religions. Thus we may put Christianity alone as contrasted with "other religions" or the "ethnic religions." Adhering to and emphasizing the supernatural factor in Christianity, the following diagram may make clear the meaning intended:



ORIGIN AND RELATION OF RELIGIONS.

Every actual religion has both a positive and a moral part. Christianity rests back on Judaism and natural religion, the two being interblended. The divine interposition and ordering assisted and directed in the development and maintenance of the light from natural sources. In Christ the contribution of Judaism reached its completion. Christianity has an original and indefeasible title to all that Judaism and natural religion could supply. This is not the empty boast of the Christian, but the actual result of the work of God, in connection with the constitution and condition of man, for the salvation of men.

The "other religions," "ethnic religions," as we may properly call them, are the result of the combination of the same moral elements that went with Judaism to constitute Christianity, with positive elements resting on human impulse or contrivance, doubtless in cases resting on blind stumbling or imposture. The teachings of natural religion, without special divine tuition and correction, are, in a measure, undeveloped or perverted. From such moral and positive elements the "other religions" issue. They contain most important truths. They include many perverted and repugnant elements. The systems, judged from the standpoint of providing salvation, are entire failures. If ever the term false should be applied to them, it would be when

they deny the fundamental principle within them and refuse to go forward to the new and higher stages to which their own beginnings would logically and vitally lead.

To make the diagram given suit the purpose of the history of religion, it would be necessary to follow back the positive and moral elements to their beginning stages.

Mohammedanism is a mongrel religion. Some of its elements are to be traced directly to Christianity, others to early Judaism, and others to still different sources.

Position of Christianity.

What, then, is the position of Christianity among the various religions? It was long thought that the lofty claims of Christianity could not be maintained, unless it was shown to be different in every way from the other religions. The foregoing description shows that it has much in common with them. Not only may the elements supplied by natural religion be much the same, but as these may influence more or less the positive characteristics of the various religions, the latter may be held to some extent in common; yet expressions and features that at first may be thought to be identical may really be far different. A question may employ almost the same terms as the answer. A speculation may be confused with an authoritative declaration. A cry may be confounded with a divine supply of human need. Christianity stands identified with the answer, the authoritative declaration and the divine supply, transcending by far, in its means and results, the anticipations expressed in the search and longing and anguish of the race.

The Arminian doctrine of prevenient grace might have a bearing here. It declares that grace is given to all men to give them moral ability and inclination to accept salvation in Christ. Thus the truth in the ethnic religions might be

referred to a Christian ground; yet prevenient grace may mean that the completeness of the perversion of man's nature was graciously stayed, and that the spiritual motives graciously excited fall in with the constitutional character of man, and contribute toward a normal state. Yet the effects of the fall are evident enough.

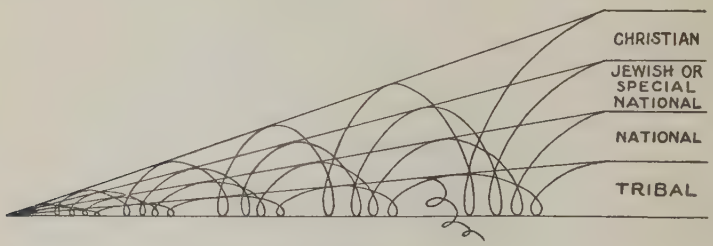
Christianity Not a Borrower.

But, after all, is Christianity not indebted to the other religions? The church fathers were right in answering the question in the negative. Christianity has an original title to all that was contributed by natural religion and Judaism. If Christian apologists are wise and fair, they will recognize the truth held by other religions. They will rejoice in the evidence of the religious constitution of man and in the continued witness given to many of the important truths of Christianity. The other religions, both by their more favorable elements and by their shortcomings, become a credential of Christianity. The conclusion of the whole matter is that Christianity is at once the most exclusive and most inclusive of all religions. It includes as its own elements of truth, of excellence, and of efficiency, wherever found, but utterly rejects the claims of other religions as systems of religion to a place along with itself. We must not be misled by a mistaken amiability in a case in which truth, the honor of God, and the weal of man are at stake; yet we may be just and conciliatory by recognizing truth and worth, wherever they exist. Likewise, the Christian religion, as coming from God, the author of all things, is the proper possessor of all the elements that enter into a true civilization. It sustains a just relation to them, supports them, and is supported by them. While religion is itself a distinct thing belonging to the spiritual nature of man, it yet may be

thought of as the right condition of all that belongs to man's character and life. Christianity cannot be outgrown, for all proper development belongs to it. The truths of other religions call for the completion and fulfillment provided in Christianity.

The lessons to be learned are two: First, Christianity, as being the only religion that publishes a salvation, is to be proclaimed to all the world. All other good will surely follow, if suitable attention is bestowed. Second, in addition to scientific reasons, other religions are to be studied for the support that acquaintance with them lends to the Christian faith, and for the help that a knowledge of them affords in winning their adherents to the Christian religion.

The following diagram indicates the development of religion and the inclusiveness of Christianity. It indicates also that Christianity has a distinct element of its own, in whatever way that element may be identified and described. It also should indicate that the complete or ultimate religion owes a service to all mankind.



CHRISTIAN, JEWISH, NATIONAL AND TRIBAL RELIGION

The base line may represent the position of man as capable of religion. The widening angles may represent the different types of religion, the higher including the truth and worth of the lower. The curves crossing the base line may represent a perversion such as fetichism which no longer can be called a religion.

CHAPTER II.

(Preliminary)

THEOLOGICAL ENCYCLOPÆDIA

Encyclopædia Defined—Chart of Theological Sciences—Manuals for Students—Exegetical Theology—Historical Theology—Systematic Theology—Practical Theology—Methodology.

Encyclopædia.

The term encyclopædia is used in two senses; first for the form of knowledge, a classification of its various branches or departments, and second for the matter of knowledge, or an alphabetical digest of the sum of knowledge. It would be very desirable if the term encyclopædia, in accord with Doctor Schaff's suggestion, could be confined to the former and the term cyclopædia could be confined to the latter. In common usage the term encyclopædia is extended both to the form and the matter of knowledge, while the term cyclopædia is confined to the latter. In this connection the term encyclopædia is used in the first sense, for the outline of knowledge. Theological encyclopædia gives us a map of the theological field. The theological student, at the beginning of his course, should have such a map before him in order that he may know the extent and the logical relations of the subjects that will engage his attention.

THEOLOGICAL CHART.

The chart giving an outline of the theological field would properly be given here, but it is preferably placed next to the cover at the back of the book.

The outline of the theological field referred to is for the most part that given in connection with the published outlines of lectures by Dr. John McClintock. The minute sub-

divisions, however, of that outline have been omitted. No outline, especially in practical theology, can be complete or satisfactory. There are sure to be innumerable overlappings. The diagram given on page 87 indicates that with some distinct material or aim, the overlappings become legitimate and useful. The division marked, "Organization and Government of the Church," of necessity brings out much in regard to the organs of the church that is already included, in a certain way, under the "Functions of the Church." The "Particular Agencies" of the church come into exercise, under the name of the "Functions of the Church," in whatever place or manner may be suitable for them.

Any fairly drawn chart of the theological field cannot fail to be helpful in indicating the great breadth, manifold divisions and internal connections of this vast and important field. It should be of service not only in a study of the various topics, but in a wise selection of subjects for sermons or addresses, and in bringing together needed materials.

It will be observed that the nature of theological science, and the character of the various religions, including Christianity, have already, received attention in a general way. It remains to notice in a more particular way the divisions or departments under Christian theology, their inter-relations and proper development.

Manuals for the Aid of the Ministry.

The various manuals for the aid of theological students aim to meet one or more of three distinct needs. They furnish an encyclopædia of theology—an outline, including also that measure of concrete information necessary to show the character and relations of the various subjects. Their second office is to supply a methodology—instruction how to

bring one's self to the work of preparation and how best to cultivate the field of theology. The third office is to supply a bibliography—a list of the books necessary or available, with some suggestions as to their character and value. In this chapter, the first of these offices is kept in mind with only incidental use of the others.

Books for the aid and guidance of the Christian ministry have been published from the earliest times. These relate to the call, life, preparation, and special duties of the Christian minister, also to the field of theology to be traversed and drawn from. The manual by Chrysostom, "Concerning the Priesthood," and that of Augustine, "Concerning Christian Doctrine," both of the fourth century, had these purposes in view. Numerous other manuals followed at intervals. Erasmus and Melanchthon, at the time of the Reformation, made valuable contributions to this class of literature. The work of Schleiermacher, published in 1811, gave a great impulse to studies in this field. Hagenbach's "Encyclopædia and Methodology of Theological Sciences," first edition in 1833, and ninth edition in 1874, is a most useful manual, and furnishes the basis for most of the works now in use. It is the basis of the work in English by Crooks and Hurst. The lectures of Dr. John McClintock, reported and published by John F. Short, gave a clear and helpful presentation of the main parts of the subjects. The various books written by Dr. R. F. Weidner, give a general survey of the theological field. The "Propædeutic," by Doctor Schaff has been referred to in the preface*

*The following is a note given by Doctor Schaff in the volume named: "When I was appointed in 1869, Professor of Encyclopædia and Symbolic in the Union Theological Seminary, a doctor of divinity and editor of a leading religious periodical, asked me, 'Pray, tell me the name of your professorship?' When I told him, he said, with an expression of surprise, 'As to Symbolic, I never heard of it in all my life; and as to Encyclopædia, if you are a professor of that, they need no other professor.'" No incident could suggest more strongly the difference between encyclopædia as giving the form or outline of knowledge and encyclopædia as giving the matter of knowledge.

EXEGETICAL THEOLOGY.

Exegetical theology is properly the first department of theology to receive attention. Christianity claims as its own the doctrine of God as presented under the subject of theism. It also recognizes reason as a source in the construction of the various Christian doctrines. Yet it is the revelation given in the Old and New Testament scriptures that constitutes the basis and distinctive character of Christian doctrine. It is therefore necessary that the content of this revelation should be correctly known in its distinct parts and in its character as a whole. The title biblical theology is sometimes made synonymous with exegetical theology, but it more generally means the systematic grouping of the results of exegesis. It will often be found to mean nothing else than the presentation of the interpretation by some one person of a fragment or trend of scripture and in special contrast with past presentations of dogmatic theology. It is thus likely to be individual, fragmentary, and of the present moment.

Biblical Philology.

Biblical philology is necessary to an understanding of the Scriptures, as the Old Testament was given in the Hebrew language and the New Testament in the Greek. Some scholars at least must have this equipment, and its great value to all who can secure it is urged by the most responsible leaders in theological education. The study of the Bible in the English language, or whatever language may be one's vernacular, for those who have good reasons for not taking up the original languages, may be pursued with an interest and a profit appreciated now as never before.

Biblical Archeology.

Biblical archeology is necessary to an understanding of many references in the Bible, and, moreover, it supplies most remarkable and convincing confirmations of the historical character of the Bible.

The Canon.

The canon of the Scriptures is a subject of great interest and importance. Scholarship and piety may be depended on to reach a proper decision as to the books to be included. Dr. Marcus Dods says that "the two attributes which give canonicity are congruity with the main end of revelation and direct historical connection with the revelation of God in history."

Biblical Criticism.

Biblical criticism, in its first form, sometimes called lower criticism, seeks to restore the original text of the Scriptures. While there are few variations from the Masoretic text of the Old Testament as fixed in the tenth century of our era, it is well known that in many places this text is unreliable. In the Greek New Testament, there are many variations in the many manuscripts, the variations being estimated by some at thirty thousand and by others at one hundred and fifty thousand. Those scholars who have given many years to ascertaining what must have been the original reading have put the world under great debt to them.

Biblical criticism in its second form, higher criticism as it is called, has to do with ascertaining the authorship, time, and place of writing, and the particular character of the various books of the Bible. In its negative or destructive character it has excited great alarm and hostility; in its positive and considerate character it is both profitable and necessary.

Biblical Hermeneutics.

Biblical Hermeneutics, or the science of interpreting the Bible, is a science of distinct theoretic and practical significance. The grammatical and historical method has taken the place of the old allegorical method. Protestants follow the principle of the analogy of faith, while Catholics urge the right of the church to interpret.

HISTORICAL THEOLOGY.

Historical theology gives us the events narrated in the Bible from the standpoint of the historian, instead of that of the exegete, and the history of the church in all of its departments and lines of activity, and in all of the stages of its development. It preserves and hands down the results in the fields of exegesis and Christian thought. From the beginning of human history until now there has been a manifest continuity in the progress and development of God's kingdom on earth. Historical theology naturally divides itself into a history of the life of the church and the history of the thought of the church.

The History of the Life of the Church.

The history of the life of the Church divides itself into the history contained in the Bible under the name of sacred history, and church history in the narrower sense, including the account of events this side of Christ. Biblical history as a distinct subject belongs under historical theology rather than under exegetical theology. History other than biblical and ecclesiastical is called secular history. Secular history itself as covering events belonging to biblical history or the beginnings of the Christian church is called, by way of contrast, profane history.

The History of the Thought of the Church.

The history of the thought of the Church preserves the account of the logical outworking and expression of the great doctrines as to God, man and salvation. Thus the historical introduction is the natural introduction for almost every subject, the grasp or appropriation by the individual being a repetition in miniature of the thought and struggle and triumph of the Church. The thought of the Church has been progressive, but not a continuous cutting loose from the past. The thought of the Church has been expressed in doctrinal works, and in various usages and in creeds.

SYSTEMATIC THEOLOGY.

Apologetics.

Systematic theology embraces in the first place apologetics, the science that seeks to commend the Christian religion to those outside its pale. Here we think of Jews, agnostics, and non-Christians in general, but we may also think of the youth of the successive generations and of the untaught in general. Some of the noblest work of Christian scholars has been in this department. New presentations of the evidences of Christianity are necessary as new difficulties are raised and the attitudes of men become different. At the present time, what are called external evidences no longer have the force that they once had, but Christ himself and the Bible itself are proclaimed as self-evidencing and self-interpreting, and furthermore men say of the Bible that it is self-amending. Yet, the best scholarship never had a more necessary or promising task in commending religion than now.

Polemics.

Polemics, the science which seeks to defend true Christianity against errorists within the fold of professed

Christians, rarely occupies an entirely distinct place. In setting forth true doctrines, the errors appearing in connection therewith are met and refuted. Polemics is often compelled to appear as very ungracious, because the most insidious and subversive errors are those that appear under the guise of the highest homage to religion and the highest attainments in the Christian life. A mystical element marks the highest form of spiritual life, yet through it, grave perversions appear. The worst is the perversion of the best. Polemics, in our times, is rapidly passing into irenics, which seeks to magnify the things which those of the Christian name hold in common. The figure on page 87 might be adapted so as to indicate what individual Christians hold separably and what Christians hold in common. As time passes the circles are crowded closer together and the area showing things held in common is correspondingly enlarged.

Dogmatics.

Dogmatics is that part of systematic theology that seeks to define, explain, vindicate, and classify the doctrines of the Christian religion. If exegesis has wrought to any purpose, if church history has recorded any thing worth while, there must be material worthy of a serious effort to embody the same in scientific form. It must be confessed that some of the obloquy that is cast upon dogmatics is due to the non-progressive and scholastic character of eminent leaders in this department; yet no concessions that justly can be made would cause Christian doctrine to be acceptable to those who have no place for settled belief or are arbitrary or conceited in their individual views.

Ethics.

Ethics, the science of right conduct, has according to the definition of theology already given a place in any

complete scheme of theology. Man's relations to his fellow beings, viewed under divine light and sanctions, and with the special motives supplied by reason and Christianity, make possible a science of conduct of a strictly Christian character. It is possible, however, for persons to deprive themselves of distinctly Christian elements, and to construct an ethical system of a certain sort on a strictly natural or humanistic basis. Why persons should prefer the fragmentary and the weaker when the completer and the stronger offers itself is for the persons themselves to explain.*

Ethics is truly the science of the ideal in conduct. The goal is a true self-realization which can be attained only in an ideal environment in an ideal universe. If not at the beginning, at least in its successive stages, ethics, especially in practical relations, requires Christian truth and sanctions.

PRACTICAL THEOLOGY.

Practical theology is placed last, and properly thus, for all of the other departments are constrained to serve it. We speak of truth or science for its own sake. It does have an end within itself, namely its own completeness, but with the attainment of that end there is the service beyond itself in building up character and life, in restoring goodness, and in honoring God. The Westminster Form of Church Government correctly says, "Knowledge is in order to goodness." Thus from exegesis, church history, and Christian doctrine come streams of light and power to direct, lift up and bless humanity. Every truth has a practical value.

*Miss Maude Royden, a famous English woman preacher, says that Christ took for granted that Christians would practice the ordinary pagan virtues, such as honesty, courage, loyalty and self-respect, and that he "built the soaring edifice of Christian holiness upon that splendidly laid foundation." Yet admitting whatever truth as to pre-Christian ethics this statement may contain, there remains a large place for Christianity in cementing ethical foundations, applying and strengthening moral sanctions, and adding to the preparation for the "soaring" Christian graces: "Christianity and Ethics," by Dr. Archibald Alexander, furnishes a good example of applying to ethics the principles of Christianity.

Science, when viewed in this light cannot be arid and confining, or itself encased in scholastic forms. Practical features are so multiple and various that this department might be called, if we were compelled to coin a name, the department of *miscellanics*. Yet we may notice two main branches in the field of practice—the functions of the church and the organization and government of the church. The former includes the obligations and service of ministers and laymen, the work of edification and guarding, the building up of the church in the home field and the extension of the gospel abroad. The latter includes the organization of the church and the Sunday school and all other agencies of like character and purpose. Practical theology which at one time was neglected, or supposed to be taken care of by its sister departments, has now come to be a many-branched and overflowing department, including besides homiletics, pastoral theology, and church polity, the subjects of the Sunday school, child psychology, hymnology, religious education, church finance, sociology and so forth.

The above description of the great field of Christian theology brings before us a faint view of the great resources, opportunities and obligations of ministers and Christian workers in general in the world and in the future that we face. In the field of theology there are enemies to be overcome as well as structures to be built. The great Akbar, before entering on the conquest of India, twice visited the country in disguise that he might become acquainted with its topography, its strongholds and points of weakness, and the best methods of attack. Encyclopædia is not only valuable at the beginning of study, but throughout the entire course of study and still further in summarizing results and in drawing on the materials stored away.

METHODOLOGY.

That the advice to students of theology, commonly given under the title "methodology" may not be too manifestly lacking, the following heads, effectively elaborated by Dr. Schaff are here subjoined:

1. Study devoutedly and prayerfully. 2. Study enthusiastically. 3. Study judiciously. 4. "Sana mens in corpore sano." 5. Study systematically. 6. Study faithfully. 7. On reading. Under the last head he says: "Study the best books of the best authors, and the Bible most of all. Digest as you read, and impress the contents indelibly on your mind. Use the pen and note down or mark on the margin what is most important and worth remembering. 'Legere sine calamo est dormire.' Lord Bacon says: 'Reading makes a full man, conference a ready man, writing an exact man.'"

"So exercise your memory as to become in a measure independent of books. Make your memory a library, which you can use anywhere and at any time. It is of inestimable value to have in your brain a treasury of Bible passages, hymns, and a perennial flower garden of classical poetry." As a disciple of Neander, Doctor Schaff might well have quoted Neander's oft-used motto, *"Pectus est quod theologum facit,"* (it is the heart which makes the theologian).

CHAPTER III.

THE SCIENCE OF CHRISTIAN THEOLOGY

Sources—Claims for the Scriptures—Evidences—Christ the Supreme Credential—Presence of the Supernatural—Balance of the Scriptures—Inspiration—Evidence of Experience—Use of the Scriptures for Doctrine—Order of Topics—*Supplement:* Some Recent Books on Theology—Theory and Practice.

We now come to the introduction to Christian theology. In dealing with the subject of theism Christian conceptions and sanctions were little appealed to. The light of reason or nature which we have been following may be lacking in brightness, and yet God is to be thanked for the foregleams and testimony which it supplies. We might place ourselves in the pre-Christian stage, and conceive ourselves as sharing in the limitations, but also the aspirations of the old day that was closing and the new day that was dawning. What would be our rejoicing if we could place ourselves with Zacharias and Elisabeth, and Cornelius and Lydia of Thyatira and feel for the first the new light striking on our faces and the new warmth entering our hearts! Thus now with minds unhardened and unsated should we lay hold of the Christian heritage that has come down to us.

Prior to the consideration of the various Christian doctrines, it is customary to treat, by way of introduction, such subjects as sources of doctrine, the particular character and claims of the Scriptures, the relation of the field of theology to other fields of thought, the methods to be used, and the order of topics to be followed. These subjects will receive only the briefest treatment here.

A fundamental difference in the presentation of a subject appears in this, that sometimes we take for our starting-point

the completest development and highest expression of the thought with which we deal, and sometimes we start with fundamental principles and rudimentary beginnings. When we are looking immediately to practice we may well start from the climax of past bestowment and attainment. Especially may we do this when the persons with whom we are dealing recognize the force and authority of the highest expression of truth. Our present task calls upon us to take account more especially of sources and beginnings.

Reason.

Of the two sources of our knowledge of doctrine, reason and the Scriptures, the former represents foundations or beginnings. God is the author of the human soul, with its crowning principle of reason, as well as of the Scriptures. In the First Chapter of Romans, the Nineteenth Psalm, and many other parts of the Scriptures, this teaching within man's own soul is recognized. The Scriptures appeal to man's mind as the basis on which their claims are to rest and as the medium of their interpretation. Natural theology is the expression of the light that is in man and the universe in regard to divine things. Nature reveals spiritual truth only as reason interprets nature, and reason without the awakening and materials afforded by nature would be barren of spiritual results. Thus, in this connection nature and reason have the same meaning. The contrast between nature and revelation is a proper one to make, even though the contrast in some connections may be unwarranted.

Revelation.

While the term revelation may be applicable to any spiritual light appearing in consciousness, at the beginning or along the way, it is especially applicable to the highest and

strongest bursts of light which leave no borderland between heaven and earth. God is God and man is man, but the margin of separation is in a measure removed. If someone wishes to call all of the spiritual light that age after age has shined in the sky that overarches our sombre earth by the name revelation, we may then call that light which culminates in the Scriptures special revelation, or we may, because of its distinctive character and eminence, call it simply revelation, omitting all words of description or limitation. In the One Hundred and Nineteenth Psalm the light that was already glowing in Israel was called, in a great variety of expressions, while there were as yet no collected writings, the word of God. In the Old Testament, especially through the prophets, and in the New Testament, especially through Christ and the apostles, we have the clearest, fullest, and most authoritative expression of spiritual truth, the culminating and capitalized experience and effulgence of all time. It is ours and our hearts respond to it.

The existence of a special light coming from above, with attendant helpful influence, is declared in various passages of scripture. Three of these may be given. Christ is spoken of as "the light which lighteth every man coming into the world" (John 1:9). "But to each one is given the manifestation of the Spirit to profit withal" (1 Corinthians 12:7). "For the grace of God hath appeared bringing salvation to all men, instructing us," etc., (Titus 2:11, 12).

The Scriptures.

In a way too marvelous to be couched in any complete, single theory, this truth or revelation is given to us in the scriptures of the Old and New Testaments. They thus become a permanent source of information and guidance

and are available and competent for every member of our race. At first the record of the highest experience and spiritual light that our world has known, they become the source for re-creating that experience and for the widest dissemination of that light.

As already indicated, our practical occasions are often best served by our using at once the highest light and authority to which we have attained, other light and authority being taken for granted. We see, therefore the place held by the Scriptures.

Evidences.

What are the evidences on which the claims of the Scriptures and the claims made for them are to be sustained? In earlier times, the Bible was first accepted as valid history, and then the miracles and prophecies therein contained were used as external evidences to prove a supernatural revelation and also the inspiration of the sacred books. Then the contents of the Bible were used as internal proofs of the claims made for it. Then further, the experiences of the soul were used as a corroborative testimony.

In our day, the temper of our times being what it is, it is found best to reverse the order, the internal evidences, both internal to the Bible and internal to man, being considered first. The high spiritual and ethical character of the contents of the Scriptures, and the amen to the same awakened in human experience, furnish an initial advantage that cannot be overestimated.

Christ the Great Credential.

To go at once to the very heart of the matter, the character, acts, and words of Christ as set forth in the Gospels are recognized as the supreme credential. The person of Christ,

while as a distinct doctrine to claim attention further along, must in a manner be brought in here, even though the fact of anticipation and a certain measure of repetition might seem to forbid it. The argument from the matchless person of Christ was elaborately brought out by Doctor Bushnell in the tenth chapter of his work on "Nature and the Supernatural," published in 1858. The chapter has been published in separate form, and has been called a "great little book." Dr. Francis Clark, of Christian Endeavor fame, says that it yet remains the best cure for infidelity. A few years later Dr. Philip Schaff presented the subject comprehensively in his work on "The Person of Christ." Others, in varying forms have made good use of the standpoint and distinctions thus early brought out. The supernatural character of Christ is shown by his essential transcendence of the powers and possibilities of man, even the picture presented in the Gospels being proof of a divine original. Sydney Smith says of a great man that he is not one man, that he is eight men. Christ was more than the best of all men. He combined elements not usually found together in men. He held apart qualities usually confused in men, or, what is perhaps saying the same thing, where a temper or action might be carried to a greater or less degree of assertion his restraint halted him at the ideal limit and maintained for him an ideal equipoise. He was pious without repentance, spiritual without asceticism, righteous without legality or censoriousness, earnest and not violent, fervent and not fanatical, gentle and not wavering, liberal and not lax, benevolent and not ostentatious. He built his kingdom on the poor and lowly, but was free from all partisanship. He evinced superhuman sensibility and at the same time a mysterious composure. His pretensions were amazing, yet natural and credible, and without the semblance of conceit. He was pro-

found and yet simple. Displaying an unheard-of humility, he yet undertook the task of transforming the world. Living on the most familiar terms with his disciples, he inspired their increasing veneration and devotion. He represented humanity at its zenith and at the same time the veiled splendor of God. Through these and other distinctions and expressions have men sought to depict his character.

There is but one conclusion. The Scriptures which picture to us such a character have more than natural elements on which to draw.

Miracles and Prophecy.

Strange as it may seem, the miracles and prophecies, and even the claim of inspiration for the Scriptures, which at the first we passed by, now seem credible and even essential and related parts of one great system with Christ as the center. The miracles, instead of being simply sign-boards pointing to something else come themselves to be the constituent elements of God's redeeming work. A new atmosphere is constituted into which enter miracles, prophecy, and inspiration. Every one of the elements thus involved comes to have in turn its own evidential and interpreting value.

The idea of a miracle is a divine intervention in the sphere of nature or of man for the accomplishing of a spiritual or providential purpose. As the lower has its purpose in the higher and in ultimate spiritual ends, so miracles are in harmony with the widest and highest scope of law. Natural law in itself neither accomplishes nor hinders anything. It is simply a uniform mode in which power is exerted, and is not a barrier against the exercise of power according to spiritual law. There is a "law of faith" as well as of nature. In the facts of Christianity, as nowhere else, the supernatural becomes the natural.

Lotze on the Supernatural.

This being the first place in which the elements superior to the constitutional powers of man are directly brought in, it may be proper to quote the language of the distinguished German philosopher Lotze, as to the possibility of divine interventions and disclosures in an extraordinary manner or degree: "There is nothing whatever that stands in opposition to the further conviction that God at particular moments and in particular persons may have stood nearer to humanity or may have revealed himself at such moments and in such persons in a more eminent way than at other moments and in other persons." He at once supports this position by referring to the relation in which Christ "stood to God as absolutely unique, not only as to degree but also as to its essential quality." Evolutionists who speak of the evolution of man spiritually, can hardly, without denying their fundamental principle, deny the possibility of something new and special in human history. Their effort to explain Christ might lead to the correction of some of their naturalistic assumptions in regard to antecedent evolution.

Balance of the Scriptures.

Much that is said of Christ is applicable to the Scriptures. Their comprehensiveness, balanced character, and profound unity put them into a class by themselves. Their spiritual force and heavenly atmosphere, and at the same time, fidelity to reality, make their own impressions upon us. We say of Christ that he is self-evidencing and self-interpreting. We make a like claim for the Scriptures. The danger that the usefulness of the Scriptures as a spiritual guide to man might be jeopardized by the elements taken in through the ages from human actors and agencies is provided against by elements within the Scriptures themselves, and by the

character of Christianity as a living religion. Dr. George P. Fisher says that the Scriptures are "self-amending," the later correcting the application of the earlier, and we might add that they are self-protecting, the essential and ultimate elements holding in check wrong interpretations and applications. Thus what the Scriptures most need is not to be defended but to be read and known and preached and lived. The sovereign authority and value of the Scriptures are not endangered by minor defects or even faults coming in from the human side. Doctor Sheldon says: "The great things of the Bible are so very great, and so harmoniously related to each other that whoever sees them in true perspective must feel that they can never be obscured by this or that error in a subordinate range."

Inspiration.

Inspiration is the culminating subject in connection with the giving of revelation. At first we noticed the revelation, then the record of the revelation, and then the credentials and evidences, including appraisals of history and the witnessing value of experience. Now our attention is turned to inspiration as attaching to the record. This inspiration, for its meaning and force, must reach back to the purpose and conditions in connection with which the revelation itself was given, and to the Hebrew people to whom and through whom came the revelation, and also to Christ as the chief object and source. A forward look is also to be taken to generations of believers who are to discern and appropriate the divine disclosures. A. J. Balfour, the distinguished British statesman, after naming certain capital values that mankind cannot afford to lose, put into this class inspiration and providence, the first as divine illumination for the life within, and the second as the guide and guardian

for the life without. It is not strange that Elihu exclaimed, "There is a spirit in man and the inspiration of the Almighty hath given him understanding" (Job 32:8). Race-wide inspiration by no means signifies that all inspiration is of the same class. The inspiration is according to receptiveness and the task. The biblical writers received according to their times and function, and we receive according to our work and need, being the beneficiaries also of the inspiration given in the past.

If the revelation was important enough to be given, especially as in many cases it was recorded by the same persons who received it, why should not the record share credit with the revelation itself? It is important to notice the claims made by the Scriptures for themselves.

Three quotations from the Scriptures may be given indicating what the Scriptures claim for themselves as a trustworthy setting forth of the revelation of God. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness, that the man of God may be complete, furnished completely unto every good work" (2 Timothy 3:16, 17). "Knowing this first, that no prophecy of scripture is of private interpretation, for no prophecy ever came by the will of men; but men spake from God being moved by the Holy Spirit" (2 Peter 1:20, 21). "For whatsoever things were written aforetime were written for our learning that through patience and through comfort of the scriptures we might have hope" (Romans 15:4).

The Christian Church has always given a high value to the Scriptures, not always fully or justly setting forth their character and place, but ever unspeakably indebted to them. In general, theories of inspiration err by being too low rather than too high, perhaps not in what they seem to be, but

in what they really are. The elements included in inspiration are too many and too great to be crowded into any single hard and fast theory. Marcus Dods makes four affirmations in regard to the inspiration of the Scriptures. The first is, that it signifies the presence and influence of the Divine Spirit. The second is that it stands in a vital relation to character. The third is that within its function a variety of products appear. The fourth is that it is full and complete for its purpose, in that it guarantees a trustworthy record of the revelation of God and his will. It might be added that the culminating purpose of the Scriptures is to reveal God in Christ as the savior of the world.

With all that is thus described as our treasure and security, the question rises as to what are the privileges and responsibilities of individual Christians. The Scriptures almost overwhelm us as they indicate the liberty and responsibility thrust upon us. Paul has much to say on this subject. Notice the following passages: "Not that we have lordship over your faith, but are helpers of your joy" (2 Cor. 1:24). "But we have this treasure in earthen vessels that the exceeding greatness of the power may be of God and not from ourselves" (2 Cor. 4:7). "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord that he should instruct him. But we have the mind of Christ" (1 Cor. 2:14-16). In the presence of such scripture declarations it would seem impossible for men by any narrow or mechanical device, to escape from the responsibility of personal judgment. At the same time the liberty, responsibility and spiritual conditions set forth should emphasize the impor-

tance of sobriety, spiritual sensibility and divine guidance and help in the handling of what most Christians are content to call the "Word of God." Paul's words to Timothy are of general application: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2:15).

Evidence and Value of Experience.

Turning from evidence that is internal to the Bible, to that which is internal to man, and this will be found to be much the same thing, we notice what is known as the test of experience. Our beliefs rest much on what we are, our sense of need, our aspirations, the trials we meet, our practical occasions, our moral attitude as entering into and affected by all these. The little book by F. J. McConnell, now bishop of the Methodist Episcopal Church, on "Religious Certainty," shows by many illustrations and examples that our religious beliefs are less subject to rational or logical processes than many have supposed, and more the result of our will or attitude amidst all of the things that enter into our experience. This is certainly a fairer test for the world of mankind than one based on mere learning or logical ability. While those who do not have religious difficulties of a graver sort may find greater difficulties raised than are removed by the reading of the book named, certainly some readers at least will be greatly benefited by reading said book.

This place given to experience or life, instead of dispensing with the historical, actually requires the historical. However, in many cases the historical as such is not clearly discerned or recognized at the first. Once recognized it gives increased strength and reliability to experience and life. In reply to Lessing's criticism that historical elements

can never become the pledge and basis of religion, H. R. Mackintosh says: "Humanity can be saved only from within. Even for the Redeemer himself it was essential that redemption should be accomplished for us, not by a divine fiat, a great commanding word spoken from heaven, but by a life being lived and a death died within the world, and as real parts of the time series."

A Word of Caution.

Care is necessary lest a person follow his own imaginings, impulses, or individual inclination, instead of the collective light given to the people of God and the true light that shines into his own soul. The Holy Spirit has been spoken of as the conservator of orthodoxy. If one chooses to follow his own wayward spirit not even the firmest outward authority can stay him. Thus in the use of experience, as at every other point, every one is strictly on probation.

Reason to Interpret.

After the revelation has become authenticated to us, reason must come into use in interpreting and applying it. We often say that the Bible is to be interpreted as any other book. This must not mean that the Bible is to be accepted as containing a revelation and then interpreted as though it does not contain a revelation. Just as another book is to be interpreted with reference to its source, so the Bible is to be interpreted with reference to its source. In this way reason is true to itself all the way through.

Use of the Scriptures for Doctrine.

In using the Scriptures for the construction or support of doctrine, the trend of scripture is to be taken into account, rather than a technical interpretation of any particular passage. The old method of singling out particular proof-texts

gave to doctrine an arbitrariness and finality very pleasing to the builder of a system, but it led to a formulation very unnatural and hampering to those that lived after him. The trend of scripture and the controlling use of the more central and the more evident parts may fairly be allowed to decide doctrinal issues.

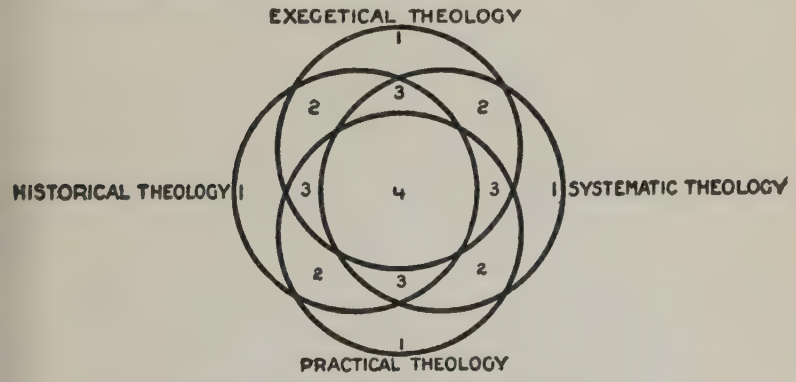
Inasmuch as the union of the human and the divine in the Scriptures, and it might be added in the development of doctrine, is much the same as the union of the human and the divine in Christ, the treatment of that subject will throw light on the subject here presented.

Order of Topics.

The order in which the particular Christian doctrines are taken up depends on the principle of division made use of. What is called the Christo-centric principle is often put forward. Christ, in connection with his redemptive system is first taken into account, and then antecedents of redemption, for example, the doctrine as to God, and then consequents of redemption, for example, the making effective in man of the redemption, receive treatment. While it is true that we cannot honor Christ enough and that much that we know of God and divine things we know through the light shed by Christ, and also that the great facts of redemption are brought about through him, yet the Christo-centric principle fails to give us a natural and advantageous order of treatment for the Christian doctrines. This does not mean that we are not, in taking up any particular subject, to take the Christian standpoint and make direct and full use of the Scriptures. What is called the logical order, the order in which the topics naturally present themselves in thought, is the order of treatment best approved. This is the order in which the various topics will now be taken up.

Every topic has its distinctive aim and material, though a large part of the material used may be common to two or more topics. Likewise different sciences may use in large measure the same materials, shaped, however, to their particular aim. Thus the realities or phenomena of any field do not admit of any exclusive claims. Materials for the divisions of a treatise or for a multitude of sermons or addresses come under the same rule. The important thing is that there shall be a distinct aim which shall so select and organize material as shall justify the right and title of the scientific or literary product.

As indicating that there may be a distinctness of subjects and at the same time an overlapping of subject-matter, the following diagram may be useful:



DISTINCTIVE AND OVERLAPPING PARTS.

Supplement to Chapter III.

SOME RECENT BOOKS ON THEOLOGY.

Grounds for Belief Specially Noticed.

A general theological change was ushered in with the '60's of the nineteenth century. Regularity and unvexed

confidence in doctrinal statement, or at least belief that final positions in theology were at the point of attainment, belonged to the earlier period, and in limited examples passed over into the period that followed. A spirit of questioning and dissatisfaction with all unreality and an overwhelming sense of the greatness and complexity of the problems with which theology deals, became the characteristic of the new era. Discussions of particular subjects, formulation along restricted lines, began to mark theological deliverances.

Of late there has been a growing conviction that a new period of comprehensive construction in theology, of which some examples have already offered themselves, is immediately before us. Those who expect a return to old positions will be disappointed, as will also those who expect the new positions to be severed from all historical roots.

"God Creator Lord of All." Dr. Samuel Harris, 1896.

In pages 1 to 43 of the first volume Doctor Harris makes one of the strongest statements possible of the necessity of doctrinal development and statement. In his presentation of the grounds of belief he makes the most of the positions taken in his earlier works, "The Philosophical Basis of Theism," and "The Self-Revelation of God," in which intuitive and logical elements were strongly presented. Yet in repeated instances and varied forms he insists on the whole field of the mind and experience as a necessary ground of truth. Doctor Harris' work, while far from conventional in form, marks the culmination of the earlier method of treatment and points the way to the new liberty and larger resources in theology.

"An Outline of Christian Theology." Dr. W. N. Clarke, 1898.

Doctor Clarke's "Outline" is generally recognized as the pioneer American work along the new line of theological construction. A Baptist, a Calvinist, a professor of systematic theology, Doctor Clarke surprises every one by his freedom from trammel, his devotion to reality, and his courage of statement, of which he himself seemed to be unaware. His profoundly religious and distinctly Christian character and purpose are everywhere apparent. He defers to the old classification, and hence his topics are easily followed. He deplores over-systematization on the one hand (p. 60) and fragmentariness on the other (p. 61). He gives an excellent statement of human freedom (pp. 137, 420, 421 ,451). Positions from which there will be dissent from one standpoint or another, are that there was a divine purpose in sin, that the second coming of Christ is a process, not an event, that the judgment is at death, that the resurrection consists in the giving of a spiritual body at death, and that there is hope for the final salvation of all men, though retribution is real and character must not be overlooked.

His view of the Scriptures is indicated in the following passages: "Inspiration inspires—that is, it spiritualizes, exalts, suggests, empowers; it gives a man's powers to the Spirit for all high uses. Inspiration of men, of the kind that has now been described was a result that was to be expected from revelation. The truth that was coming from God concerning himself and the relation of men to him made its impression upon his people and especially upon the choicest spirits among them. Using the truth thus revealed, the Spirit of God wrought powerfully upon receptive minds. . . . The inspiration of the Bible is not the ground of its

authority so much as its authority is the evidence of its inspiration. It is often supposed that the great need of mankind is an outward standard of truth, corresponding in its sphere to the standards of weight and measure that are kept by the governments—a standard precise, unmistakable, infallible, and unalterable. Such an infallible standard some seek in the Church, and some in the Scriptures. But the real need of mankind is rather an abundance of truth itself, not in words merely, but in life,—truth rich, free, spiritual, plentiful, alive, self-imparting, even as it is in Christ, together with a heart that perceives its divine beauty and authority and accepts it from inward love. The needful gift is not an infallible form of words, valuable because accurate, influential mainly upon the understanding, but rather a divine savior, full of grace and truth; a divine religion, true and vital; a Holy Spirit who can make men new creatures. When Christ was departing he trusted his gospel in the world to the Holy Spirit, who was to abide with men. . . . Christian faith may well rise to the Master's point of view and recognize in the Scriptures an authority that does not bind, but sets free, and hear them saying with Paul,—himself writing scripture when he said it,—'Not that we have dominion over your faith, but we are helpers of your joy, for by faith ye stand.' "

"Reconstruction in Theology." Dr. Henry Churchill King, 1901.

The merit of Doctor King's timely work consists in its admirable spirit, keen insight, and practical suggestions. He does not delude himself with the idea of finality in theology and does not complain because it costs something to reach the truth, quoting Drummond's statement that "truth never becomes truth until it is earned." He outlines the character-

istics of our new age with which the theologian is to be sympathetically familiar. He accords large rights and gives much credit to biblical criticism. He makes religion to consist in personal relations. As to divine revelation, the doctrine as to God, and truth and fact in general, he sees a place for a necessary probation, as indicated in the following fine passage: "Closely connected with this kind of certainty that we may have of God is the reason that exists for *the needed obscurity of spiritual truth.* This reason is like the familiar advantageous deficiency in moral insight, as it has been called, according to which, in spite of much experience of the happiness of doing right, it still seems to us, with each recurring temptation that our happiness lies in the line of the temptation and that to turn from this temptation is to turn our backs on our happiness. This deficiency in moral insight, as well as the familiar complaint that the wicked prosper, that the righteous are not always rewarded, that the innocent suffer,—all this is necessary if life is to be at all an adequate sphere for the development of moral character. If the reward of righteousness followed at once and invariably, and if this were always infallibly clear to us, we could not trust our own righteousness; it would seem at best but enlightened selfishness. But now 'we can serve God for naught.' Now a similar reason exists why God's relation to us must not be an obtrusive one, but often hidden past our tracing out. As Kant long ago pointed out, if God were always certainly and patently present to us with full sense of the meaning of the fact, there would be such excess of motive as practically to override our freedom. There would be, again, no proper sphere for the development of real character." In a more recent book on "The Seeming Unreality of the Spiritual Life" Doctor King gives fuller illustration to the same thought.

"System of Christian Doctrine." Dr. Henry C. Sheldon, 1903.

Doctor Sheldon's treatise, while holding for the most part to traditional views, sets them forth in the light of the new advances in theology and in a clear and forcible way. He holds that "the substantial truth of biblical history is all that is needed to support the edifice of revelation, and that substantial truth is not denied by occasional errors in subordinate details."

"The Christian Faith." Dr. Olin A. Curtis, 1905.

This work is a forceful, personal confession of faith having all of the strength and weakness of such a presentation. It gives great emphasis to personality and the solidarity of the race. In view of the representative place and influence of Doctor Curtis, at the time of writing professor of theology in Drew Theological Seminary of the Methodist Episcopal Church, his vigorous expressions on some important subjects will be given large space in this connection. Passing by uses and contrasts that are legitimate and useful as employed by others, such as faith and philosophy, faith and reason, and faith and knowledge, Doctor Curtis gives a special force to the contrast, belief and knowledge, the former meaning the confidence in the truth or reality of the object of a venture at the urgency of an ideal, and the latter a coercive certainty of a truth or reality capable of universal and irresistible transfer from mind to mind, the former not being capable of such transfer. The following quotation can scarcely, with justice, be shortened:

"The realm of reality is vaster than the range of coercive objects, and the realm of truth comprises many rational realities that cannot be demonstrated. As one has said, 'God thinks beyond geometry and wills existence beyond our corn-

fields.' It is even doubtful to me whether in our final, eternal life all that is true or real to God will be coercive to us. In any case, there can be no question as to our condition now. In this life there are many things necessary to our highest good, which must be seized by belief if they are seized at all. The main peculiarity of belief, as contrasted with knowledge, is that it always involves personal decision. Some of the higher forms of knowledge are personal to the extent that they are interlaced with self-consciousness, but they are never direct resultants of self-decision. Indeed, the worth of knowledge lies largely in the fact that it comes by coercion. You cannot, whatever may be your character, stand out against a demonstrable truth. If you try to resist the multiplication table, you will be given shelter in an asylum. Belief, on the contrary is very largely a personal creation. Whether you will have any beliefs or not depends in the last issue, upon yourself, upon how much you care for your ideals, upon how much you are willing to venture in the name of a finer manhood. And so in belief there is a daring, a militant spirit, a resolute purpose to fling one's whole being beyond the common place of the surface experience. As James Russell Lowell says,

'Experience is a dumb, dead thing,
The victory is in believing.'

"It is, therefore, belief and not knowledge which indicates a man's personal character—yes, and helps to form his personal character as well. . . . Even if a belief at last turns out to be untrue, in part or altogether, it may not be an entire waste, provided it expresses the longing and striving of a person after a lofty life. At this turn of our discussion, however, we need to be most discriminating. Belief is never at all like presumption. It does not even look like

presumption. In presumption a man is wilful, egotistic, self-sufficient. 'He is not loath to fool with facts.' Presumption is enormously selfish, wanting things for self at any cost. 'Even in prayer it is only *his* crop which must catch the miracle.' In belief, veritable belief, on the contrary, a man is a humble and reverent servant of all reality. Toward men he may be as commanding as Martin Luther, but toward a fact he is as docile as a child. He says, 'If that is so, then I will yield my point.' Often, indeed, belief is but knowledge idealized. It is thus in friendship and in patriotism. And even in religion, belief (now called faith) begins in real self-knowledge and then springs toward the sky to live an ampler life. . . . Christianity is not an exact science aiming to force assent by an irrefragable mathematical process. There is not one Christian doctrine, not one Christian event, not one Christian reality, securely beyond the possibility of some man's personal rejection. Not only so, but this possibility of personal rejection is the key to the entire worth of the Christian religion. Were men coerced into a knowledge of God and Christ and all of the mighty matters of redemption, personality would be overwhelmed and there could be no personal repentance, no personal faith, no personal peace, no personal loyalty—no personal service. No, no, the Christian intention is not to make provision for knowledge, not in any fashion to compel the mind—not even to satisfy the mind as an isolated fragment, as a mere instrument of rationality. The Christian plan is to meet the whole man with his mind, his personality and his conscience. More closely yet, the Christian intention is to take a moral person who dares, under the stress of his moral needs, and with his ideal beckoning in the distance, to believe in Jesus Christ and his atonement for sin—to take, I say, this venturing Christian, and satisfy

him—make him certain, in every crevice of his manhood, that whatever of person or event or doctrine is vitally coherent with his experience is grounded in reality or vibrant with truth."

On the authority of the Bible, Doctor Curtis says:

"The Bible is an ultimate authority to men, because it appeals to them with spiritual cogency. This is the basal principle. This appeal is basal to the moral person because it fits into and stimulates and enlarges his own moral ideal. This appeal is cogent to the Christian man, because the Bible, as used by the Holy Spirit, has largely produced his Christian experience, and also because the Bible now nourishes and expresses that experience. This appeal is more widely cogent to the Christian man in actual Christian fellowship and service, because he now apprehends the Bible through the combined experience of his brethren.

"The scope of biblical authority exactly coincides with the scope of the biblical purpose; and the purpose of the Bible is to furnish in moral cogency all the data necessary to understand, to accept, to assimilate and to preach the entire plan under which God redeems mankind. . . . As to inerrancy, even on matters not scientific absolute inerrancy in the Bible is not required, provided the portrait of Christ, the facts and doctrines of redemption, and the principles of Christian conduct are supplied in sufficiency for the Christian consciousness."

"Realities of Christian Theology." Dr. C. A. Beckwith, 1906.

The author of this work, while laying great stress on the authority of Christian experience and the value of the Bible, seeks to meet the various demands coming in the name of history, science and modern thought and life. He carries the idea of evolution into every sphere and phase of thought.

The crux of evolution as applied to theology does not so much appear in connection with the subject of man's origin as it does in connection with the subject of the origin of sin. In Doctor Beckwith's view, the point where man becomes man and personality appears, the affirmation, in an exclusive sense, of the individual self and persisted in after it is seen to be opposed to the ideal relation to God, is the beginning of sin, constitutes the "fall." Doctor Curtis, while not quite so thorough-going in his theory of evolution, makes sin at the beginning to be man's failure to organize himself on the basis of the ideal, at least his theory of depravity as the "inorganic" would seem to imply this. Doctor Curtis makes the account in Genesis to be a true picture history. Dr. W. N. Clarke openly faces the issue. These writers do not so much make the fall to be a holding with accumulated animal desires as a break with new and loftier elements when they appear. Doctor Beckwith sees no need of affirming a total depravity or prevenient grace, but interprets man strictly on a psychological basis. Sin, inherited depravity, and a gracious redemption, are fully recognized. Viewing punishment as both preventive and retributive, and acknowledging the supreme facts of personality and character, he does not venture with confidence to predict the final salvation of all men, but, with Doctor Clarke, this view evidently holds his sympathy.

On the question of authority in religion the following quotation expresses the view of Doctor Beckwith:

"One has moreover to make up his mind as to the nature and principle of authority. Reduced to its lowest terms, this is conceivably of only two kinds—external and internal. It is exterior when it comes as an arbitrary or coercing power. Thus there is the authority of the Scriptures, or that of tradition as presented in the creeds, customs and

institutions of the church. But the principle of external authority no longer rules from its ancestral throne. Systems of religious beliefs, venerable by reason of age and the support of great names, and long guarded from profaning hands are now subjected to fresh and unsparing criticism. No appeal can be finally ratified by the will that fails to pass muster in the intelligence. . . . The ultimate moral authority binding on the Christian man is that, and that only, which has its seat within his own consciousness. Without qualification and without reserve, the apostle states the principle. 'He that is spiritual judgeth all things, and he himself is judged of no man.' "

The Christian consciousness having such liberty and authority, how can it discriminate and use the truth of the Scriptures? Doctor Beckwith says: "There is in Jesus' teaching a sovereign, creative truth to which all else in the Scriptures stands in a secondary and more or less loose relation. This essential truth has and must have had its necessary unfolding. That and that alone which grows out of this radical principle is available and authoritative for theology."

"Christian Theology." Dr. William Adams Brown, 1906.

Doctor Brown thus expresses the purpose of his book: "The public which it addresses consists of those who feel themselves at home in the Christian church, who value the heritage which has come down to them from the past as a priceless possession, but who do not always see clearly how to relate this treasure to the world of thought in which they are living and so find themselves in a situation of perplexity, if not of positive distress. To such the reinterpretation of old terms here proposed may serve as a help and not a hindrance, fostering that sense of spiritual unity with the

past without which the religious life of the present must necessarily be impoverished."

Doctor Brown thus refers to authority in religion: "There are two chief views of the nature of religious authority. To the first it is wholly external to the individual, beginning where human reason and conscience break down; to the second, it has its seat (not its source) within the individual, and consists in the appeal which is made by divine truth to the reason, conscience and religious feeling of man. . . . The view of authority which finds its seat in the individual conscience is not inconsistent with the acceptance of an objective standard."

"Thus the Bible is at once a revelation and a record of a revelation. By its witness to the historic Christ, it points the Church back to the source from which its distinctive message sprang, and so affords a test by which successive generations may test the purity and genuineness of their Christian life. Through its living message to the needs and longings of the present, it lifts men, through communion with the historic Jesus, to faith in the living God from whom he came. The union of these two qualities constitutes the distinction of the Scriptures from other writings and justifies the unique place assigned to them by the church as inspired, that is, the authoritative writings."

Doctor Brown approves the most of the old doctrines and gives them a new setting. As to the will, he inclines to determinism. Election is to service. There is no place for a personal second advent, or a resurrection or judgment at some time separated from the death of the individual. Sin may be necessary, hell may be ethicalized and sin as well as suffering excluded from the universe.

"A Manual of Theology." Dr. J. A. Beet, 1906.

The English Wesleyan author of this book writes from the liberal standpoint, which for a number of years has been generally accepted in England. On the authority of the Bible, he says: "The real distinction of the Bible from other books is the unique nearness of its writers to special supernatural and historical revelations from God to men culminating in the gospel of Christ; in its unique place in God's purpose of salvation; and in the unique influence of the Spirit of God guiding and controlling them so as to secure through their agency a correct record of these revelations. . . . But supernatural inspiration does not necessarily imply infallibility in all details; nor is such infallibility needful for the purposes for which the revelations are given." He quotes freely from the apocryphal books as being a part of Israel's sacred literature.

He marshals many strong statements from the Scriptures as to the fate of the wicked, but concludes with the statement that "the evidence at our disposal is not sufficient for confident dogmatic assertion about the exact fate of the lost." He believes in the postmillennial theory, the general resurrection and the general judgment.

"Outlines of Systematic Theology." Dr. A. H. Strong, 1908.

Doctor Strong first published his "Systematic Theology" in 1886. In 1906, he revised and enlarged the work and published the same in three volumes, and in 1908 he published his "Outlines," containing all of the contents given in large print in the larger work. The author's later standpoint is stated as follows: "That Christ is the one and only revealer of God in nature, in humanity, in history, in science, in Scripture, is in my judgment the key to theology.

This view implies a monistic and idealistic conception of the world, together with an evolutionary idea as to its origin and progress."

From a dogmatic, Baptist and Calvinistic viewpoint, no work could be more satisfactory. Eliminating the Baptist and Calvinistic elements, the remaining dogmatic elements would entirely satisfy one who wants a complete summary, from the conservative standpoint, of all that he is to believe and teach.

"Religious Certainty." Dr. Francis J. McConnell, 1910.

Doctor McConnell, now bishop of the Methodist Episcopal Church, states his view:

"It is the opinion of the writer of this essay that the debate on religious authority cannot come to satisfactory conclusion as long as absolute, technical infallibility is sought for. Religion is pre-eminently a matter of life, and in life absolute infallibility plays small part. Terms like absolute infallibility have only intellectual significance, and rather barren intellectual significance at that. We mistakenly emphasize infallibility through failing to hold fast the fact that the mind has other contents besides the strictly intellectual. The same agent that thinks, also feels and wills, and feels and wills at the same time that it thinks. . . . We must move out from the realm of infallibility into that of practical certainty. . . . Belief is the energy of the soul shown in intense seizures and determined grasps. Belief calls forth vast activities. Society would speedily find itself in a desperate plight if large bodies of men began to withdraw their belief deposits. . . . On the other hand, society will be benefited by larger and larger deposits of belief accounts. . . . We do not mean that we are to believe what is merely pleasant for us, or to

befool ourselves in the presence of facts by shutting our eyes; but we do believe that whatever makes for the largest and highest life of the whole man is by that very life bearing witness to its truth." He says: "Consciously or unconsciously the mind makes its assumptions. If these conflict with plain matters of fact they are given up. If they violate any of the principles of reason they are given up. If they are out of harmony with the catholic convictions of the race they are viewed with suspicion. If, on the contrary, they minister to life, if the life itself becomes deeper and fuller, the life itself witnesses to the beliefs."

A series of paper-bound booklets under the title, "The Fundamentals," has been widely distributed through the generosity of "two Christian laymen." The purpose of the series is to combat the growing liberal tendencies in theology. The various articles are written by prominent Christian scholars whose names accompany the articles contributed by them. Some of the articles are very strong and others are ill-adapted to convince. In general, the series may well be considered over against the boastful claims and easy assumptions of destructive criticism.

A work bearing on theology is Winston Churchill's book of fiction entitled "The Inside of the Cup." It is noticed here simply to indicate its position "that an authoritative statement is just what an ethical person *doesn't* want," that —"belief—faith—doesn't consist in the mere acceptance of a statement, but in something much higher—if we can achieve it." The teaching of this book, with its religious or theological implications has been accepted by many people. The question raised is the old question as to authority. Such expressions as those given probably indicate that the mind is to be unconstrained by external authority. Yet the mind passes on the credentials of all that is presented to it. Men

thus individually and collectively come to recognize governing truth and formulated expressions, advantageous and well-warranted, to which the name authority may well be given. The outcry against authority is largely an outcry against an artificial and arbitrary authority.

The pruning away or misinterpretation of much that is essential in Christianity, and the adding of much that is foreign, are the cost which Christianity pays for becoming popular. The present cost may be great but a favorable outcome may certainly be expected. Christianity will certify itself if it is really faced.

"The Christian Religion in Its Doctrinal Expression." By Dr. Edgar Young Mullins, Louisville Theological Seminary, 1917.

Doctor Mullins' volume gives a comprehensive and forceful presentation of Christian doctrine from the conservative standpoint. He makes the Bible and Christian experience the primary sources of knowledge of God; and nature, comparative religion and so forth, secondary sources. To the question, "Can we reconcile the sovereignty of God and human freedom in his electing grace?" he says: "The answer is in the negative." He says, "The Gospel is efficacious with some and not efficacious with others because God's grace is operative in one case beyond the degree of its action in the other." At the same time he strongly contends for the principle of human freedom. He recognizes both the imminence and the transcendence of God, and on the subject of evolution says, "Theology can well afford to let the science of biology work out its own problems as to origins." In another volume entitled "Christianity at the Cross Roads," published in 1924, Doctor Mullins adds to the refutation of popular errors undertaken in the first-named volume, a

more particular and full refutation of the same. He, as does also Doctor Forsyth, hereafter quoted, makes Christian theology to have a field and independency of its own. He allows to other sciences freedom in their own domains. He insists that theology be free to deal with the reality lying within its special realm according to the principles belonging to the same. Theology does have its special field, its rights and, in certain relations, independency. Yet it would be unfortunate for theology to isolate itself or to seem to do so. There is a wide authority that underlies and provides for all particular domains.

"The Personality of God." By Dr. James H. Snowden, until recently professor of systematic theology, Western Theological Seminary, 1920, revised 1925.

This small volume intended for "readers that are not trained in technical theology and philosophy," has interest and value for any class of earnest thinkers. The author, by familiarity with the subjects with which he deals, and by his simplicity and force of statement, is able to impart his own strength of conviction to many who are confused by the jangling voices that are heard on every side, due largely to the general cataclysm of the last few years. The author is a prolific writer in this and other fields.

"The Idea of God." By Dr. C. A. Beckwith, Chicago Theological Seminary, 1924.

Doctor Beckwith, in this book, as in an earlier book of which notice has already been taken, accepts the development theory as fully established, and makes his treatment of all subjects considered conform thereto. His presentation of the mechanistic theory of the universe is comprehensive. At the same time in a chain of closely linked facts he brings to view the strongest possible evidence of intelligent pur-

pose through successive stages and conditions, showing a personal agency designated by him the Living God. But this agency, the eternal Good Will, is not now and never has been apart from the world, nor can it be so thought. One does miss from the pages of this book the Jehovah of the Old Testament and the Heavenly Father of the New Testament. "Acceptance of the universe" is a poor substitute. The author after many references to the Purposive Good Will and some statements as to prayer, says, "Our hardest problem confronts us in the matter of prayer as petition."

"Jesus Christ and the Human Quest." By Dr. Edwin Lewis, professor of systematic theology, Drew Theological Seminary, 1924.

The subject of this book is the person and work of Christ, presented both with reference to "the modern mind" and "the great evangelical emphasis of historic Christianity." Representatives of both of the phases indicated will find in the book ready material for criticism. The author rejects the virgin birth and the pre-existence of Christ, and makes repentance the only condition for forgiveness. On the other hand starting with the conviction of the strict humanity of Jesus, he affirms that full identification of God with him, as by his own perfect life the necessary conditions were supplied, and on this ground speaks strongly of the deity, saviorhood and leadership of Christ. He opens up to his readers a large number of recent books, with criticisms and appreciations of their character and contents.

"Theology As An Empiric Science." By Douglas Clyde Macintosh, professor of theology, Yale University, 1919.

This work is a bark launched on a troubled sea, inasmuch as there is little agreement as to what is meant by the em-

piric. In connection with theology, the term certainly should not be used in the sense stated by Edwards in his "Philosophy of Religion," in the following sentence: To empiricism of the Lockian type, sense perception is the ultimate source of knowledge; and since sense perception can never lead us beyond particular facts to universal and necessary truth, the inference was bound sooner or later to be drawn (as it was drawn by Hume) "that universally valid knowledge is impossible." Another writer defines empiricism as the "denial of any kind of knowledge except what comes through the senses or is inferred from their data." Again when so-called science assumes to dogmatize in the field of philosophy or theology, its presumption is rebuked as empiric. But the real problem seems to lie at another point; namely, as to whether there is a field of reality beyond the visible world. James says, "In order to religious life there must be the belief that the visible world is a part of a more spiritual universe from which it draws its chief significance." If the credentials of such a universe are valid, the methods employed with reference to it, as compared with those usually called empiric, will differ simply according to the type of reality involved. Grant the reality of the spiritual world, and theology has its charter as a science on equal terms with any other science. There is a subtle irony in the fact that the declared rejectors of metaphysics, who cast discredit on the spiritual realm, are simply substituting a negative metaphysics of their own. Doctor Macintosh, in using the term empiric in connection with theology is mainly interested in the claim of theology for a special field of reality with which it deals, and its right to methods of cultivation that are not unlike, in principle or force, those that usually bear the name empiric.

An apologetic work from Doctor Macintosh appeared in 1925 under the title, "The Reasonableness of Christianity." It was awarded the Bross prize of $6,000 for the best recent book in interpretation and support of Christianity. It seeks to discern the essence of Christianity on the basis of reasonableness and value, and on the basis of moral optimism seeks to justify the characteristic principles of Christianity. It emphasizes the "heroic" attitude toward life as against the "cowardly." The author says that the world in its general constitution as the effect of God's causality "is the best possible kind of world for the present stage of man's existence," though "through man's fault it is not the best possible world." The dependable order of nature, as here viewed, withholds from miracles and prayer the place usually assigned to them.

Inasmuch as the author is an advocate of theology as an empiric science, the following statement as to knowledge of God is of interest: "Defining God simply in preliminary fashion as the dependable Source of an experience of spiritual uplift on the condition of a certain attitude, which we may call the right religious adjustment, it may be said that in the experience of that uplift one intuitively apprehends God as a responding Factor, and consequently as an existent being. . . . The empirical argument, demonstration in religious experience, is the one adequate proof of the existence of God." The usual proofs from experience allege grounds that are more simple, compulsory and universal. A conscious, voluntary adjustment may bring the experience, and consequently the knowledge, to its summit.

On the subject of the basis of knowledge, both general and religious, the author follows the line of his books on "The Problem of Knowledge," and "Theology an Empir-

ic Science." He says: "Both science and philosophy should be continuous with common sense, the former in the realm of information, the latter in the realm of wisdom. At their best both are simply critical common sense." The author's "critical realism," as against "naïve realism" and the "new realism," and of course against idealism, seems to have the advantage, not only of being true but also as being highly serviceable.

"The Principle of Authority." By P. T. Forsyth, British theologian and prominent author.

In connection with the notice of this book, a number of suggestions may be brought together on the subject of authority in religion, some of them also having a general reference. On the question of authority many great names stand out in the philosophical firmament. Those of Kant, Mansel, Martineau, Sabatier, James and others more recent, may be given as examples of the questioning, revising or casting off of authority. The situation is not one of mere academic interest, but seems to put at hazard all of the best things of life. In some of the investigations only the skirts of the subject have been touched. Forsyth speaks of the ferment among workmen, the new independence of women, the declaration of people that they must live their own life, and of the casting off of all marks of deference and subjection to human rule. Men do not stop with,

> "God said, I am tired of kings,
> I suffer them no more,"

but they would dethrone or democratize God himself, perhaps subject him to a plebiscite. The contempt for authority extends to thought in general, religion, political government and the conventions of society. If a common under-

standing and individual and social goals are to be reached, the temple of authority must be rebuilt, while not as before, yet even more firm and commanding.

Forsyth after having examined the different facets and relations of the subject, finds in the relations of the Christian believer to Christ ultimate authority in all fields—religious, social, political and every phase of thought and life. He says: "The ultimate idea of authority is religious, and not only so, but Christian," resting on an experience produced by grace and the cross, a mystic result. It may well be true that the accepting of Christ as Lord is the crowning element of authority, accompanied also by a spiritual dynamic of adequate effectiveness. But surely there is an earlier and wider authority having force to those who do not know or accept Christ. If followed to its hidden roots, it doubtless would be found to rest in the idea of God. Beginning here with initial authority, which gathers clearness and force in the Christian stage and form, it extends its sway and influence to every sphere and phase of life. Individual and social questions become moral questions and moral questions center in the truths of religion.

Forsyth himself recognizes the rise and advance of authority. He says: "All wise men agree that authority is necessary for the propædeutic stage of progress. We depend on parents, teachers, churches or apostles. The next step in authority is the rational. Yet here we see rather than choose." The third and final stage of authority, according to his view, is the personal, in which man, freely chooses God, as known in Christ as his absolute authority.

While Forsyth makes authority to rest on personal contact with God through Christ, he indicates limits in the low experience of many professed Christians. In contrast, he

speaks of the "classic experience of the distinctive source of our salvation," "something decisive and peculiar for the Christian religion," and "not for the experience in every case."

Though his treatment is discerning and masterly, it seems justly to be liable to two particular criticisms. First, it seems to exalt the Christian experience of a few in extreme contrast with the quality of the experience of the many. Second, it does not keep in view, in any proper sense, the form and degree of authority belonging to the constitution of the human mind and conditions antecedent to distinct Christian experience. A recent writer says, "there is a sense in which a living nature must remain the basis even of the highest religion."

"Religions of Authority." By August Sabatier, Dean of the Protestant Faculty of Theology in the University of Paris, 1904.

This book may be disturbing to conservative thinkers. Notwithstanding this, if not because of it, careful attention to it may be more rewarding than the same amount of attention given to any recent conservative book covering the same field. With this book available to us, we may calmly pass by the multitude of books that deal only with critical assumptions or bold negations. The book is characterized by wide knowledge, deep insight and absolute sincerity. It deals with the foremost and most vital subject engaging the thought of our times—the basis of authority in religion.

The author rejects all external authority as ultimate in religion, and affirms in its place the autonomy of the human mind. The following statement from Dr. Samuel Harris would seem to anticipate and affirm this position: "A personal being has also knowledge of intuitive principles.

Thus are opened to him those ultimate realities of reason, the true, the right, the perfect and the good. He is therefore autonomic; the truth that enlightens and the laws that regulate thought and action are within himself. . . . And to this extent he is self-conditioning." When we think of the colossal assumptions of the Roman Church with reference to tradition, the church and the pope, and also of the hard literalness, more in the past than in the present, prominent in Protestantism, we need not wonder at the strenuous attitude of the author toward external authority. History, reason, intuition, and even the Bible are his weapons. His trenchant question is, How can man in his declared fallibility accept for himself an infallible external standard which he must henceforth in no wise question? He says: "Why should we continue to insist upon an external infallible authority? There is none. In our religious indolence we would have abdicated and taken refuge in it; and God will not have his children abdicate. He wants no inert spirits in his kingdom."

In this connection, there is no occasion to notice further the position of the Roman Church as to external authority or the divergent Protestant theories as to external authority. Starting, however, with Sabatier's depreciation of external authority, we may notice to what extent he furnishes the recognition and the materials whereby a real external authority, or something akin to this, may be built up.

While giving definite and full recognition to Christian experience and internal authority, he draws the lines strongly against capricious and unhealthy subjectivism, haughty independency, and the insolence of a shallow life.

Of external authority at the beginning, he says, "Authority is the right of the species over the individual; autonomy

is the right of the individual with regard to the species." Again he says, "Authority of the family, authority of the school, authority of the tribe, of the city and the church—these are conservative and educating potencies without which the progress of civilization and moral culture were not even conceivable. Authority, then, has its roots in the organic conditions of the life of the species, and its end in the formation of the individual. This essentially pedagogical mission at once justifies and limits it. Like every good teacher, authority should labor to make itself useless." Repeating somewhat the thought, he says, "Authority is a necessary function of the species, and for very self-preservation it watches over that offspring in which its life is prolonged. To undertake to suppress it is to misapprehend the physiological and historic conditions of life, whether individual or collective. Itself both pedagogical method and social bond, it may be transformed, it cannot disappear . . . None may with impunity isolate himself from his race and his social cradle." He further states, "Being essentially progressive and far remote from a state of perfection, neither authority nor autonomy may be posited as absolute. They act upon each other for mutual strength, and together they aspire toward the same ideal of right and justice. . . . From their interaction results the progress of humanity."

Of the outcome, he says: "Authority and custom may impose a belief, but the inward witness alone can give conviction of it. This is why the inward tribunal is the last appeal for every conscious adult individual."

He admits that ages as well as individuals need a pedagogue. He says: "Who would wish to deny that in the beginning of the Middle Ages the Catholic Church was a

strong and admirable schoolmistress, that her action was potent, her authority uncontested, so long as her mission was not accomplished?" He does not deny that some forms of religious authority "had their first cause in man's sinful state." It might be added, that the individual if left to himself has need in his better and clearer moments to fashion an authority for times of lassitude, temptation and darkness. Furthermore, man as an individual and a race is ever immature and in need of a monitor, even though his own consent may need to be secured. Freedom from authority, in the sense complained of, only could belong to a perfect being in a perfect realm.

We may notice some expressions concerning inward authority or self-certifying elements connected with Christianity. While the author does not accept the traditional doctrine of Christ's person, the following extract indicates the vital and essential place that he gives to Christ: "Nevertheless it is evident why in the normal course of things the person of Christ is the essential factor in the Christian religion, and why Christianity cannot be severed from him without death. This is why the heart of every Christian is bound to Jesus Christ and must ever be so bound, bound to the story of his outward life as the type of life which it is his task to produce, bound to his person as the source of holy inspiration without which he can do nothing."

The following spontaneous declaration in regard to the church and the Bible will justify its inclusion here: But taken all in all, where shall we find a higher or more universal school of respect and virtue than in the church, a more efficacious means of comfort and consolation than the communion of brethren, a safer tutelage shelter for souls still in their minority? And what part played in history is

comparable to that of the church in the history of European civilization? On the other hand what can we say of the Bible which would not fall short of the reality? It is the Book above all books, light of the conscience, bread of the soul, leaven of all reforms. It is the lamp that hangs from the arched roof of the sanctuary to give light to those who are seeking God. The destiny of holiness on earth is irrevocably linked with the destiny of the Bible."

Of the inspiration attaching to the Scriptures, he says: "This testimony is of an order quite other than scientific. It is the order of holiness. Holiness has its intuitions, its judgments, and experiences. But there is danger in formulating them, because in translating them into intellectual propositions we incur the risk of altering, or at least of masking their true nature. . . . When one is in the state of mind which may properly be called moral piety, it is impossible not to be struck by the nature and power of that spirit of holiness which created the history of Israel, the life and work of Christ and in them reveals itself."

Following this unstinted praise of internal witness, let us notice how a general external authority, both in things religious and secular, with no repugnant features staring us in the face, may be built up, rather already exists, having force over situations that men may not be in position to judge on intrinsic or internal grounds. The subject may be considered from the standpoint of ordinary life. Always because of proficiency in certain lines, certain individuals have had authority with their fellow men. Besides those whom we call professional men, specialists, such as the architect, the engineer, the auditor, are everywhere in demand. The common man passes on the credentials of these men, employs or dismisses them, according to his judgment in any given case. In like manner everyone may give defer-

ence to special religious authorities, such as the Scriptures, the church, great religious leaders, or even venerable traditions. In so doing his mental autonomy would be used, not sacrificed. J. Monro Gibson calls this external authority proximate authority. It ranges from the authority of parents to the commanding authority of the Scriptures. It is called proximate authority because it is at hand, is accepted or approved, for immediate use. With reference to the Scriptures it is a built-up authority resting on internal elements, historical evidences, and practical tests. Protestantism has always looked to the Scriptures as the guide for faith and practice. It would seem, therefore that the disparagement of external authority, as such, is as ignorant as it is injurious.

"The Philosophy of the Christian Religion." By A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford, 1902, fifth reprint, 1911.

For range of scholarship, candor and closely linked thought, this book is of very high order. As Haskell lecturer in Eastern lands, the author had the advantage of studying the non-Christian religions on their native soil. While he gives direct attention to the Christian religion, he must, in noticing its claims to universality, give full consideration to other religions. The chief value of the book, however, is in the manner in which supernaturalism is set up against naturalism, and the manner in which the historical element in Christianity is presented. No one could state more strongly than does the author the difficulty of starting with the man Jesus as inimitably depicted in the synoptic Gospels, and then passing to the deity of Christ and the doctrine of the Trinity as presented in the fourth Gospel and the apostolic epistles. The cry, "Back to Jesus" often means the

repudiating of Paul and all doctrinal conceptions. The following quotation will show that the author was not blind to the difficulties in the case: "There is, as we have said, in this case a sort of infinite incommensurability between the historical person and its theological construction; the one is so simple, so natural, so like a child of his time and people; while the other is such a mass of intricate complexities, as it were a synthesis of all the incredibilities with which religion has ever loved to shock and offend the reason. . . . When the speech is of God, he is described as three persons in one nature; when it is of Christ he is represented as two natures in one person. In the former case the persons are plural, but the nature singular, and the argument is based on the position that unity belongs to nature and difference to person. But in the latter case the person is singular and the natures plural, and the argument proceeds on the premiss that unity belongs to the person and difference to the natures."

Yet without denying or marring the true character of the man Jesus, he makes the following statement as to the true deity as existing in the unique person of Christ: "Now whatever we may think of the œcumenical formulæ, we must acknowledge that their purpose was to make Christ represent in his person the natures, relations, inter-activities, community and difference in attribute and being, of God and man. They may have in many respects done violence to both speculation and logic; but one thing we must confess: if the idea they tried to express as to Christ's person had not been formulated centuries since we should have been forced to invent it, or something like it, in order that we might have some reasonable hypothesis explanatory of the course things have taken. And this we may add, means

that the problem is neither dead nor concerned with the recovery of dead ideas, but one of living actuality, concerned with all that is most vital and characteristic in the thought of today."

The importance, however, is not so much in the statement or claim of the author as in the method by which he reaches and sustains his position. The exalted doctrine as to the person of Christ, as found in the writings of Paul and other New Testament writers, the author traces to "the mind of Christ." His words, the implications of his actions, the conceptions of the disciples drawn immediately from his presence among them, so that by familiarity they shared his inmost thought and spirit, the continuous stream of apostolic tradition—all of this was represented and governing in early and later doctrinal construction.

In finding a place for human personality and ultimately for Christ, the author brushes aside the idea of the all-inclusiveness and all-sufficiency of nature. In cause and process and end, nature requires the factor of mind. Nature is only a restricted area in which the transcendent or supernatural works. Without advocating any particular theory of evolution, the author recognizes the creative activity of God in all of the steps, of inorganic and organic development, culminating in man. As there are purpose and order in nature, so there are purpose and order in human history. Advancement through creative purpose and energy belongs to the latter as well as the former. Christ as above the recognized plane of nature and of man, in his person, is a new result, and factor in history for the salvation and advancement of humanity. Human history, even more than nature, requires and authenticates the transcendent factor. The following quotation will illustrate: "If, then, man, by

his moral being touches the skirts of God, and God in enforcing his law is ever, by means of great persons, shaping the life of man to its diviner issues, what could be more consonant, alike with man's nature and God's method of forming or re-forming it, than that he should send a supreme Personality as the vehicle of the highest good to the race? Without such a personality the moral forces of time would lack unity, and without unity they would be without organization, purpose or efficiency. If a person has appeared in history who has achieved such a position and filled such functions, how can he be more fitly described than as the Son of God and the Savior of man?"

Thus the miracles referred to Christ would be entirely congruous with his character and mission. The author says: "In a sense, his miracles are but the transcripts of his character, the symbol of his mind and mission. Were we to imagine an incorporated grace or mercy, should we not conceive her path marked by similar deeds? These miracles are in a word the physical counterparts of Christ's moral character and ethical teachings. Without them our picture of his personality would be incomplete."

Persons looking for a theodicy that shall justify to the modern mind the ways of God, will find nothing better than the brief presentation in this book. To many life is a comedy until it is suddenly changed to a tragedy. It might almost be declared that frivolity and pessimism hold the center of the stage. The low esteem of life, and complaint and cowardice in meeting misfortune and hardship are much in evidence, while militancy and robustness are conspicuous by their absence. The fact of the existence of evil lays a heavy requirement on the author, holding as he does to a divine order in the life and history of man. He speaks of

the evils that are suffered and the evils that are done. Speaking of man in the hands of nature he says: "In her severity lies the education which is the last thing that man can afford to lose." Of death he says: "Then how without death could man realize the meaning of life? How feel the immensity of the possibilities, the god-like qualities, the capability of endless gain or loss contained within the terms of his own being? . . . Who will venture to say that the dream of an innocent Eden, a single paradise of immortals, is comparable to this majestic procession of mortals moving as to the music of a celestial death march through time towards immortality?" Of moral evil he says: "On account then of the origin and essential quality of moral evil as the revolt of the personal will against the sovereignty under which it was constituted to live, we cannot describe it as disciplinary; but only as absolute and unrelieved evil." For *permission* of evil he substitutes the expression non-prevention of evil. He says: "Both obedience and disobedience must be possible, or both impossible. Hence if a universe is to be created where moral good shall be, it must be a universe where moral evil may exist." He further says: "May not the existence of evil explain and justify the event which we call the Incarnation? and how can we conceive the justice and goodness of God in relation to evil, if his continued and final action towards it be excluded from consideration?"

"The Philosophy of Religion." By D. Miall Edwards, Professor of Philosophy of Religion and Systematic Theology, Memorial College (Congregational) Brecon, Wales, second edition, 1926.

This book of 316 pages has unusual significance and merit. It belongs to the Hodder and Stoughton Library of

Philosophy and Religion. It well fulfills the publisher's claim expressed as follows: "A compact yet exhaustive treatment of religious philosophy. In many respects fuller than any extant volume on the subject. The ground covered is very wide, and the whole theme is handled in the simplest manner possible, making it an ideal hand-book on a subject of great interest and importance to Christian students of all schools." The author's general view is stated in the following passage: "Even the purely empirical study of religion proves to us that the religious consciousness itself points to a super-empirical reality as its ground and support. . . . Religious experience itself looks beyond itself and points to a supra-subjective reality in sympathy with it, and from which it derives its very life."

The author couples strongly the knowing mind and the world of reality. He says: "It is impossible wholly to isolate the problem of knowledge from the problem of the nature of reality. They cannot but overlap each other; for the views we hold of the possibility and nature of knowledge will largely depend on the views we hold of the nature of reality and *vice versa.*" He has no place for phenomenology. With the most of the scientists and an increasing number of the philosophers and the body of the common people he holds to realistic views of the knowledge of nature, but he believes also in the capacity of the mind to know spiritual reality. He says: "We see that in the realm of scientific knowledge neo-realism has helped to rid us of the specters of subjectivity and agnosticism which have haunted the minds of men since the days of Locke, Hume and Kant."

Speaking of agnosticism, he says: "Its essential defect is that it is based on the unconscious assumption that man is

somehow an alien in the very world which gave him birth, . . . and that he is doomed to look at the universe through the medium of forms and categories of thought which are, so to speak, mental spectacles of foreign manufacture. Now this is really contrary to our whole post-Darwinian habit of thought, by which we regard man as organic to the world, continuous with nature, though transcending it." If we should adopt that view of evolution which makes God to have created directly, through long ages, the different forms of existence, in the close-knit system which every one recognizes, the presentation would lose little of its force.

Some persons put a great barrier between intuition and conceptual knowledge. The author says: "Intuition without rational reflection is mere confused feeling and is as dumb and inarticulate as instinct. . . . Intuition without intelligence is individualistic, private, incommunicable." Again he says: "Life would be intolerable and scientific work impossible on the assumption that we are not in real and daily contact with an objective other-than-human reality in which we live and move and have our being. And if we do actually experience that reality, no power on earth can prevent us from sooner or later translating our experience of it (or at least part of that experience), into ideas about it. Our thoughts about reality may never be wholly exhaustive of reality, but fuller experience and reflection will enable us to correct them and to make them more and more adequate. Our revised thoughts will, however, have some sort of continuity with those which they supersede."

Replying to the statement of Lueba that "will without intelligence may be possible," the author makes the following statement: Just as he says "that thought is not possible

without conation, to give it aim and directions, so conation implies some kind of thinking, however inarticulate and crude, or at least some awareness of an object desired."

As to feeling he says: "But it may be maintained that *feeling* is even more primary than will. It is true that in the earlier stages of development, both of the individual and the race, feeling cannot be sharply distinguished from will. They are practically fused in the undifferentiated life of impulse, and yet it is possible, at least in thought, to draw a clear distinction between them. For feeling is an attitude of passivity (pleasure—pain) in relation to the subject; will is an attitude of activity in relation to it. And it would appear that feeling is the innermost, most intimate core of personality. The sensitiveness to pleasure and pain is the very nerve of life. It is the point at which we come to realize our own vitality and individuality. Our feelings seem to us to be the deepest and most vivid of our experiences. In starting with feeling we do not suggest that even at its beginnings religion is a matter of mere feeling without any element of volition or cognition whatever. As we have seen, feeling in that sense is an abstraction that has no real existence. We simply mean that feeling is at first more prominent and intense than the other functions, and that even in the highest developments of religion feeling remains indispensable and central." To show the danger of feeling confined to itself he quotes James: "To redeem religion from unwholesome privacy, and to give public status and universal right of way to its deliverances, has been reason's task." To this the author adds: "Religious feeling must pass through the crucible of the will as well as of the intellect. It must not only be thought out but lived out." He further says: "The sense of awe in the presence of the mysterious powers of the universe (the primitive re-

ligious emotion) would not be religious unless it issued in an attempt to organize some sort of practical relation to such powers with a view to securing their help and friendship." The affirming of the personality of the absolute comes from the elements and demands of man's own personality. The author finds the raw materials of religion in the sense of something beyond the natural. He does not despise "lowly beginnings."

But even after the nature of religion and the manner of its origin are known, the question persists, is religion true? "Is the universe in very truth of such a nature as the religious consciousness supposes it to be?" The idea that nature is fair and that man is at home in the world is a pledge for the reality of knowledge in general. In like manner the spiritual universe must be true to the larger and higher demands of the whole nature of man.

In case a keen distinction should be made between religious knowledge and knowledge in general, the author allows the terms faith and reason, properly defined, to designate their respective organs. Faith is the more original and intimate. Lotze speaks of "the confidence of reason in itself as the faith that underlies all knowledge." Faith as a religious element is "acquaintance with God rather than knowledge about him." The author declares: "It none the less deserves the name of knowledge provided it is sufficiently ratified by individual and social experience. Yet the two types of knowledge must not be kept apart in separate compartments. They must come to terms with each other." Faith relates more intuitively and prevailingly to the universe as a whole. It has its home in the rèalm of values. It makes use of the synoptic vision.

Of the various strata or levels of reality and knowledge, the author speaks as follows: "Reality itself has many

strata, hence our knowledge of reality, if it is to be at all adequate, must have its corresponding gradation. Each new level demands a new category which is not relevant to the lower levels. . . . We ascend (say) from the plane of pure mathematics to those respectively of physics, chemistry, biology, psychology, ethics, æsthetics, religion, and each new step in the ascent reveals a new phase of reality which demands new and richer categories for the understanding of it. Each new category has a *prima facie* claim to be regarded as valid and adequate within its own frame of reference. But it is only the whole hierarchy taken together that can give an adequate clue to reality as a whole. Thus the ways of knowledge are not one, but many. Yet all the diverse ways of knowing must coalesce in one synoptic view, if our knowledge is to be adequate." The difficulty with "sectarian science," as James calls it, is that it refuses to add to the category of the true, which includes the realm of science as such, the higher and fuller categories of the perfect or beautiful and the absolute, being especially vacillating or agnostic in regard to the highest gradations in the series, being baffled, perhaps, by the larger content and greater complexity involved in them.

As a test of truth in regard to this hierarchy of values, the author gives the following: "We mean that the higher categories cannot be reduced into the terms of the lower in order to have their validity vindicated, but must be set each in its own place within the coherent whole of experience. The ultimate criterion seems to be internal harmony and systematic wholeness of experience."

In explaining the method of the author, and as a possible justification of this series of book reviews, the following may be quoted from the author's preface: "As to method, I have made a very considerable use of what has been called

the method of construction by criticism. That is, instead of simply elaborating my own views and theories I have frequently adopted what I hope will prove to be (especially to the beginner) the more illuminating method of developing my own positive views through a critical survey of certain representative and influential theories. Apart from the work of exceptionally original and creative minds, the best results in science and philosophy seem to be achieved by corporate thinking rather than by highly independent and individualistic work." Added to the fact that these book reviews may be an aid in "corporate thinking," is the hope that they may contribute to the general purpose of the present work as, in part, introductory to theology in general.

"Science Religion and Reality." Introduction by A. J. Balfour, Conclusion by Dean W. R. Inge, Edited by Joseph Needham, 1925.

The eight chapters of this book are supplied by as many eminent British writers, specialists in their line. The book gives a responsible, up-to-date statement on the various phases of the subjects named in the title. A phase of special interest presented, is the present attitude of science toward mechanistic theories. A layman in science may well be astonished at the extent to which the mechanistic conception has enthroned itself in the minds of men of science. The writer says: "Whereas evolution was the key-interest of biological philosophy fifty years ago, it is now so no longer, for a more comprehensive problem has supplanted it. The mechanistic theory of life is now the important problem, and the relations of biological science to religion are accordingly altered. Mechanism is a more inclusive conception than evolution, it is deeper, and therefore it more definitely demands the cooperation of philosophy. But the

mechanistic theory of life is not new. . . . Throughout its history it has had to suffer the opposition of religious thought because it has, as a rule been linked in thought with materialism or realism." He then takes up the question "whether religion and the other realms of human spiritual experience do indeed conflict absolutely with mechanism in biology." The fear and opposition of theology might seem warranted from the following "odd and impish" statement of the physician of Frederick the Great: "The body may be considered a clock, and the fresh chyle we may look on as the spring of the clock. . . . What will all of the weak reeds of divinity, metaphysic, and nonsense of the schools, avail against this firm and solid oak?" The writer's conclusions are as follows: "The legitimacy of physico-chemical explanations in the realm of physical life we have seen to be well grounded, but we have also found that as far as mental life is concerned biochemistry and biophysics have no authority." "The earlier mechanistic biology before the era of experimental science was indeed somewhat incompatible with religion, because it did not know its own limitations, nor did these become apparent until quite recent times." Vitalism is definitely rejected, and the body is recognized as an instrument subject to the control of the mind.

Another part that we may notice is the Conclusion by Dean Inge, especially as bearing on mysticism. Dean Inge is opposed to the idea that the frontiers of science and religion stand apart. In much they overlap. He is not an apologist for all that bears the name religion. He says: "Religion is a powerful antiseptic which preserves mummified customs that have long outlasted their usefulness, and otiose dogmas that have long lost their vitality." A note of pessimism runs through his valuation. He says, "There are

reasons for thinking that civilization has been biologically a retrograde movement. . . . Our brains may follow our teeth, claws and fur." He has no doubt that religion will survive particular storms, from science and other sources. He sees no great prospect for the extension of Christianity, at least in its institutional form, beyond the West and the white race. He speculates thus far: "That the gospel of Christ will one day 'convert the world'—that is to say, the religiously-minded in all nations—is not beyond the possibility of hope." With only some religiously-minded abroad, and some little flocks in the homeland, the prospects of Christianity are sadly limited. He says: "The strength of Christianity is in transforming the lives of individuals—of a small minority, certainly, as Christ clearly predicted, but a large number in the aggregate. To rescue a little flock, here and there, from materialism, selfishness, and hatred, is the task of the church of Christ in all ages alike, and there is no likelihood that it will ever be otherwise." The depressed outlook just indicated, together with distrust or defeat in the intellectual realm, forms a sort of approach or porch to mysticism, though influences of a different kind must also be recognized. Dean Inge does not profess to have entered into the ineffable experience and yet he regards it with deference. He says: "If the student chooses to take for his examples only the extreme types of ecstasy, it is no doubt easy to show that the subjects of these trances were often in a morbid state of brain or nerves. . . . But if we realize, as is certainly the truth that what is called mysticism is only a further development of a universal religious practice, that of prayer, we shall put aside these attempts to discredit religion at its base. . . . Doctor Brown mentions that many persons fail to achieve anything like the mystical experience and regards this as an

argument against the value of the mystics' testimony, except to the psychologist. But, so far as we can judge very many persons are religiously ungifted, just as many are indifferent to music. They may be excellent people, but they are, so to speak, deaf on this side. There are many also who have never given long and concentrated attention to the unseen world; they do not practice the presence of God. Such persons do not receive the mystical experience, because they have not earned it. They have not even attempted to climb a mountain which, as all who have climbed it testify, is long, steep and difficult. There are specialists in the spiritual life, as in other things." A criticism might be that the description puts too great a difference between the spiritually *elite* or elect of the race and the common herd of mankind. The ministers of religion should be saintly and of a deep spiritual experience. They should radiate the atmosphere of heaven, and the speech of Canaan should fall fittingly from their lips. They should minister to those more favored and responsive, but this should not shut out a more human and more extended service. Regard for what the generality of men may be expected to share should have a large place. Mysticism means solitariness with God, and is the fundamental element of religion. We may be mystical without being mystics, that is, without onesidedness and extravagance. We may speak of ourselves or others as mystics, having in mind a mental attitude or a distinct experience, but not thinking of the rare ecstatic state of which certain outstanding examples are alleged. In consequence of the uncertainties, oppositions and disappointments of our times, many most conscientious Christians are much impelled to the "mystic way." But extreme measure for defense are rarely the best for successful warfare. We will not, how-

ever, cast off our phrases with the truth that they represent: "the mystic eye," the "stellar gaze," "the vision of God."

"Sermons by a Chemist." By Edwin E. Slosson, 1925.

Doctor Slosson, in harmony with his course in the last thirty years seeks in these addresses, to interpret the advances of science for the benefit of the general public. He speaks also as a keen observer of contemporary tendencies, both social and religious. The field of chemistry has a great interest to the world of today. It brings to our view a new universe below us. If the saying is true, that "the undevout astronomer is mad," it may in turn be said, that "the undevout chemist is mad." Surely the argument for an intelligent source of the universe is given large support through chemistry. The author says: "We are in the midst of the greatest revolution of thought that the world has ever seen, the Einstein theory of relativity, the Planck theory of quanta, the chromosome theory of heredity, the hormone theory of temperament, the new knowledge of the constitution of the universe and the workings of the human mind."

The author's conception of faith is suggestive: "Faith involves action, it is a part of life; belief is a purely intellectual process of much less importance." He adds the definition of Aquinas: "Faith is the courage of the spirit which projects itself forward sure of finding the truth."

He flays the idea, so common now, that we are to go "back to nature." He quotes a number of writers. Mill said, "The doctrine that men ought to follow nature is equally irrational and immoral." Matthew Arnold testified:

"Know, man hath all which Nature hath, but more,
And in that *more* lie all his hopes of good.
Nature is cruel, man is sick of blood.
Nature is stubborn, man would fain adore.

Man must begin, know this, where Nature ends.
Nature and man can never be fast friends."

Slosson approves as a definition of civilization, that it is "the mastering of nature and the taming of man."

He endorses the old-fashioned doctrine of depravity. He says: "This doctrine of natural depravity, of congenital evil, is one that is very obnoxious to modern taste, but to give it up now when the whole weight of science has come to its support would be foolishness." Nature is sometimes spoken of as the antithesis of grace.

Of course, there are favorable and even transporting senses in which nature is viewed. Beauty, order and beneficence are everywhere seen. The key is found in the deep purposes of God and the reciprocal attitude of man. Even in the intractableness of nature and the severity of life good is fashioned.

Will anyone begrudge space for the following from Tennyson?

"I have climbed to the snows of age and I gaze at a field
in the Past,
Where I sank with the body at times in the sloughs of a
low desire.
But I hear no yelp of the beast, and the Man is quiet at
last
As he stands on the heights of his life with a glimpse of a
height that is higher."

The author speaks of mass and energy as "the same thing. or at least the two different sides of one and the same coin." He adds: "But do not fall into the error of supposing that 'science has proven that matter does not exist.' To explain a thing is not to explode it."

To indicate the ideal relations between science and religion the author quotes a Joint Statement upon the Relations of Religion and Science drawn up in 1923 by Professor R. A. Millikan, the recipient of the Nobel prize in that year, the statement being signed by leading scientists, theologians and men of affairs. The following is a part of the Statement:

"We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other. The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the conscience, the ideals, and aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress, and the happiness of the human race."

"The Growth of Mind. An Introduction to Child-Psychology." By Kurt Koffka, University of Giessen Translated by Robert Morris Ogden, 1925.

It seems to be the order that whenever religion begins to feel comfortable, the ground beneath her shall be all torn up and she be compelled again to lay her foundations. Nor is religion alone in this respect. Naturalistic evolution, the mechanistic theory, and lately the behavioristic theory, either subversive or used subversively, raised some new problems and led to some unfavorable results. Able investigators have been set to work in behalf of time-honored truth.

From both sides have come contributions of permanent value. Professor Koffka was the visiting professor at Cornell University in 1924-1925. This book is one in the series of the International Library of Psychology, Philosophy and Scientific Method. The author's success in meeting theories that were believed to be unwarranted and destructive is another illustration of the fact that errors in science which cannot be bombarded successfully from without may be refuted effectively from within. Some persons think that science is bent on destroying everything that is sacred and cherished. By investigations and experiments which only a specialist closely can follow, the author shows the presence and action of mind in realms and stages from which mind was supposed to be excluded or not yet active. While much that belongs to the mechanistic and behavioristic theories will have permanent recognition, the subversive assumptions and tendencies of these theories seem completely to be set aside by Koffka, a scientific investigator of the highest ability and equipment. But he does not stand alone. He represents a school of scientists and philosophers in Germany of eminent ability and commanding influence.

The physiological basis for this new psychology is the idea of the "old" brain and the "new" brain, unconscious functions being assigned to the former and conscious functions, to the latter. Koffka says: "The 'new' brain is in the closest connection with the 'old' brain, receptive pathways leading from the 'old' to the 'new' where they terminate at the surface, or cerebral cortex. Motor pathways likewise lead from the cortex into the 'old' brain, so that this later, yet far more effective, organ, is capable of influencing the 'old' brain, and thereby the behavior of the organism." He traces the appearing and growth of the "new" brain through the lower orders up to man in whom it became properly the

organ for the use of the higher powers belonging to him as personal. Thus the marvelous "old" brain, still the director of the body, itself became subject to a higher control through the "new" brain.

Though the "new" brain of the infant is imperfect, the evidences of a special quality of life are present from the first. Within a short time special mental elements present themselves. The author says: "Maturation is noticeable in the first weeks of life, mainly through the growth of the 'new' brain as it gradually becomes more effective in its functioning. Among other signs, this growth is indicated by a reflexive irritability which, though very slight at the beginning, increases until it attains its maximum within a few weeks, after which time it begins to decrease. The reason for this change is that as soon as the brain and the connection between the brain and the spinal cord, have attained a certain stage of development, the cerebrum begins to exercise an inhibitive effect upon the reflexes." Inhibition in its later development is a prominent mark of responsible human character. The author uses the term maturation with respect to elements that are inherited, and the term learning with respect to elements that are acquired. Much more than does the old psychology, he lays emphasis on the former. Thus in the long controversy between the nativists and the empiricists as to the nature of perception he agrees more fully with the nativists. Many inherited reactions are not yet functional at birth. Achievement often must wait for the results of growth and maturation.

THEORY AND PRACTICE.

A few words as to theory and practice, or science and art, as bearing on religion, may be in place. Almost all persons are advocating the practice of religion, while per-

haps three-fourths of the number are disparaging theology, or dogma, as they are pleased to call it. This may be in retaliation against theology for its long relative neglect of the practical concerns of men. Can it be that while the great arts such as agriculture, commerce, engineering, medicine, music, and architecture have back of them profound and elaborate theoretical elements, religion is an exception to all this? It might be to the praise of the Maker of men that in a matter of such great importance to all men as religion, it should be possible for the low and the high, the child and the sage, without knowledge or method, to worship and serve acceptably. Even so, but there must be great underlying principles, the knowledge of which conduces to development, and provides the foundation for the largest and most permanent results. Christianity has a place for babes, but babyhood carried forward into senility and the grave would present a sad picture of arrested development and thwarted destiny. The religion of the Bible is a religion of truth. Religion, therefore, representing a personal experience and a part to be performed by every one, and as the basis of all that is highest and best, is not a scienceless anomaly.

Without reference to the question whether at the stage of rudimental beginnings practice or theory is first, certainly theory is logically first, and in much all along the way is actually first. Theology as a science corresponds to religion as practice or an art. In our day when in all lines we are seeking with clear consciousness to know our place, and plan and build our future, it ill becomes us to laud religion and plead ignorance of its principles, or doubt or be oblivious as to the existence of such principles. We need not be over-much disturbed by the rude language of Froude: "God gave the gospel; the father of lies invented theology."

How, then, shall theology look upon practice and life? Its first aim has in view its own correctness and completeness. In this it is not unlike other sciences. A writer on sociology says: "To the unreflecting, science often seems indifferent to its appropriate art. . . . There is a certain sense in which any science, especially in its formation period, must seem, and to a certain extent must be, unsympathetic toward immediate practice." As Professor Newcomb says, "Science must be left free to be scientific." While the boy on the farm may desire to ride the young colts, the father, with a vision of sway-back horses before him, will prudently restrain him. When the colts are stronger or have become horses, they may be saddled or harnessed and made to serve at will. We are not to overwork our theories while they are in the cartilage stage. It is not strange, therefore, that writers on theology may have become unduly one-sided in looking to the demands of their own science. Possibly they should show that they remain theologians by being steadfast to their task even when their confidence in the developed character of their science makes them anxious to turn it to account for regenerating and building up life. We all recognize the wild rush to the practical side. Is it possible to make it clear that this condition or movement makes it all the more imperative that the theologian and the Christian minister thoroughly know fundamental principles and their Bibles? God and the great laity among men demand that they be not blind leaders.

With the position and duty of those who represent the side of theology made clear, let us look with the utmost appreciation possibly toward the present-day movement toward practice.

Christianity, which all along has been trying to take a world-view, is surprised to find itself included in a new

world-view entered into and shared by thinking and serious men everywhere. Men are becoming conscious as never before and this consciousness is remaking and directing the fortunes of the race. Things of which the church had an imagined monopoly and burdens which the church was left to bear alone are fast becoming the property and concern of all.

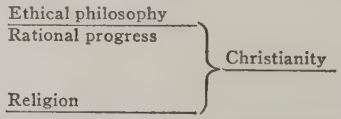
The conserving of our natural resources leads to the thought of conserving our human resources. Persons are being recognized as of more importance than things. Patriotic, economic, and health interests assert themselves. The efficiency movement and welfare work must look into ultimate conditions. Things belonging to the family are found to be interests of the community. What was praised as charity must now give place to justice. The well-meaning thought for defectives, dependents and delinquents now demands that there be no such classes. The big brother and big sister movements seek to remove the pitfalls between the innocence of childhood and the estate of manhood and womanhood. Knowing and intending it, or not knowing and intending it, those who are prompted by these various views and purposes are bound to ask what light and strength or conserving power Christianity may have to give. Some of us will have a strange feeling when we find that we have companionship and help of which we were before unaware. We may resent the insistance of others to interpret and apply that which we have imagined ourselves to hold by an exclusive right. It looks as though a new alignment is to take the place of the old. It is rather one alignment taking the place of many. If as Christians we should stand aloof it might be that the case would be that of Christianity repudiating her own offspring. As time passes there will be much breaking up, many persons set adrift, much

danger from seen and unseen sources. Who shall have the knowledge, wisdom, and strength to be the pilots and guardians in these times of opportunity and hazard? Surely our Christian scholars and ministers ought to have chart and compass and a clear view of the stars for their responsible task.

The old days when men built better than they knew do not seem to have a successor of their class. Yet there always were prophet-builders, but men in general now are fashioning the future according to conscious ideals with the precision and directness of an art. And yet the surprises of the future in new factors working together and in results not dreamed of, may surpass the surprises of the past, even as the conscious building of the present surpasses the less conscious building of the past. As the interests of men become more unified and complex a higher grade of men and of equipment becomes necessary.

Lest we become visionary and fail of what we might accomplish, we must not forget the hard conditions that must be met, the inertia that must be overcome, and the evil that must be extirpated and destroyed. Knowledge will pave the way for transforming influences and agencies, but knowledge has no necessary constraining power over human wills. Depravity and selfishness are everywhere hard and stubborn facts. Yet the relative triumph that is possible, and we believe will surely be attained, will constitute the kingdom of truth and righteousness.

The nature and practical tasks of Christianity may be indicated by the following diagram:



SCOPE AND TASK OF CHRISTIANITY.

The account of the origin and development of religion as given on page fifty-nine need not be changed, but elements having a strictly human development and pertaining to human relationships may be distinguished in a measure from definite religious elements, which look directly toward God. The history of these two lines has not always shown them as complemental to each other. Religion at some times has been largely a matter of charms and incantations. Likewise morality and human advancement in general have often been put on strictly natural ground. It may be said that Judaism promoted righteousness. This is true, but it developed no specific philosophy of human conduct. Some one has said that we might as well speak of a round square as of a Jewish philosopher. Christ came in the fullness of time. He could not come until the two lines of preparation—in Judaism and in Gentile attainment—were complete. A distinguished church historian has said, "Judaism prepared salvation for man and heathenism prepared man for salvation."

Of course, if we should give theology the broad scope including the truth as to God and his relation to the universe and the truth as to man and his relation to God and his own fellow beings, and then make religion the experience and practice corresponding thereto, religion would include all that is included in the two lines above indicated. But as in development these have been in a measure distinct, we may recognize this actual distinctness. Then we may see the uniqueness and distinguished claims of Christianity in that it brings these two sides into their proper union with each other, with all the light and motive and power supplied by Christ himself. Dr. George P. Fisher says, "Christianity is something besides religion." It includes all of the proper

development of the past. It furnishes the living principle by which future progress is to be promoted and conserved and incorporated into itself. Dr. Samuel Harris states the case as follows: "Christ, thus bringing the divine into the human, in illuminating and renovating man takes up and vitalizes all spiritual truth and motives of other religions and of the ethnic philosophies."

In the deepest insight of any people, religion will be recognized as vital to every interest of man, and in the world-view of all the people of our earth, Christianity will be found through ultimate agreement in judgment and action, the one religion to meet all of the requirements of men and at the same time all of the claims of God.

We are well aware of the nature of Christianity as a religion of salvation. Yet a New Testament writer claims everything good and worthy as the proper accompaniment of salvation. "But, beloved, we are persuaded better things of you, and the things that accompany salvation." (Heb. 6:9.) See also the marvelous catalogue of goals named by Paul in the eighth verse of the fourth chapter of Philippians—"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This scripture statement of the principles of reason recognizes all of the lines of human progress as distinctly Christian.

To know all of Christianity we must look backward to early beginnings as well as forward to ultimate outgrowths. Eusebius in his "Evangelica Præparatio" traces the preparation for the gospel in pre-Christian thought. Many writers have portrayed the providential preparation of the world for

Christ. Perhaps the expression, prevenient grace, best indicates the various lines of providential preparation and also the quickening of the dormant germs of religion in the minds of all men everywhere. Thus the theory and the scope of Christianity must be vindicated in a complete world-dominion.

After the complete victory of the combined states of Greece over the great empire of Persia, various rewards were apportioned for valor and skill. The various commanders were to decide by their votes who among themselves should be recipients of first and second honors. Each commander, according to Herodotus, voted for himself as entitled to first honors, while the great majority voted for Themistocles, the chief Athenian commander, for second honors. No one would be in doubt as to the one to whom the pre-eminence belonged. Christians, of course, are not in doubt as to the character and claims of their religion. The votaries of other religions, while insisting on their own preferences, do not expect any one of their own religions to become universal. They all declare that Christianity is the only religion adapted to universality. From now on, practical tests, along with scientific presentation and vindication, will more and more make the Christian religion, the religion which is the second preference of the various non-Christian peoples, the religion of all of the peoples of the earth.

CHAPTER IV.

THE DOCTRINE OF GOD

Being of God—The Attributes—Absolute Attributes—Omniscience—Divine Sensibility—Omnipotence—The Trinity.

The Christian Conception of God.

The general subject of God, his existence and personality, is treated under the name theism. We may be glad that this doctrine is a world belief, and that people of so many faiths are in agreement here. The inaction, or the cessation or the incompleteness of thought, or the influence of passion, or causes for which better or worse excuse can be given, may seem in particular cases to lead to a contrary position, but these cases remain sporadic, illogical, partial, and temporary. Spinoza, notwithstanding his great errors, has been called a God-intoxicated soul. Augustine, addressing the Deity, said, "Thou hast made us for thyself and our heart is restless until it rests in thee." Doctor Schaff says, "Irreligion is only bad religion." The relation of God as Father, as revealed by Jesus Christ, together with the whole atmosphere of Christian truth, causes the star of theism to glow and warm and vivify as the sun. The doctrine of God completed by Christianity commends itself to the human mind. Tertullian, speaking of the testimony of the mind, calls the mind "naturally Christian." The soul's need of God is truly and strongly set forth by the poet A. De Vere:

"Love thy God, and love him only,
And thy breast shall ne'er be lonely.
In that one great spirit meet

All things mighty, grave and sweet.
Vainly strives the soul to mingle
With a being of our kind;
Vainly hearts with hearts are twined;
For the deepest still is single.
An impalpable resistance,
Holds like nature at a distance.
Mortal! love that Holy One,
Or forever dwell alone."

In coming to God, it is necessary that we have a simple faith in his existence and his willingness to be approached by us. "He that cometh to God must believe that he is and that he is a rewarder of them that seek after him." (Heb. 11:6.) But belief in the divine being alone is not sufficient. "Thou believest that God is one, thou doest well: the demons also believe, and shudder." (James 2:19.) To get a proper and clear view and impression as to God one will do well to follow out the scripture passages indicated under the subject God in any good "topical Bible." Yet it is within, and not without, not even in the Bible except as a help, that one finds God.

The biblical or Christian conception of God is of such transcendent importance that it should be cherished, protected and used with devout care and faithfulness. To some the idea of the absolute or of time is a barrier or phantom excluding the idea of a personal God, the creator of the world. The outcome is agnosticism or despair. Others, more venturesome, lay down sure propositions, both negative and positive, clearing away all mystery. In this case, the over-statement of Deissmann would have some pertinence: "As soon as one reaches a definition with regard to these ultimate and most delicate things in the spir-

itual world, one has ruined them." The anatomists of the idea of God are like the daughters of Pelias, who cut their father in pieces, but waited in vain to see him rise in youth and beauty from the witch's caldron.

There has been an evident development in the doctrine of God through the period covered by the Bible and through the course of the Christian church. This will not cease with our day. But this does not mean that we should acquiesce in the idea of a de-personalized or far-away God. Conceptions and expressions that may seem unable to meet new critical demands may nevertheless protect and serve the old truth until that which is new passes from its neophyte stage, justifies itself and is able to appear in apparel of its own. Said Carlyle: "Religion in unnoticed nooks is weaving for herself new vestures wherewith to reappear, and bless us or our sons or grandsons."

THE ATTRIBUTES.

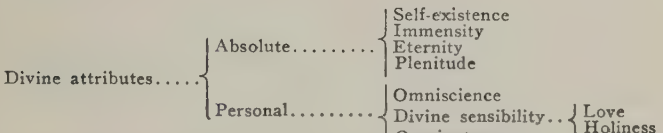
Classifying the Attributes.

The Westminster Confession of Faith describes God as a spirit, "immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute." This statement gives a splendid array of predicates, but evidently with various overlappings, and perhaps with some gaps. The most usual mode of classifying the divine attributes gives as the two leading classes, the absolute and the relative, also variously named as the negative and the positive, the incommunicable and the communicable, the immanent and the transcendent. The first member of the division attempts to give what God is in himself, and the second, what he is in relation to the universe, a distinction often helpful but one that cannot always be preserved, and es-

sentially unwarranted. Another classification into natural and moral is also unwarranted, as it puts the natural, which is the same as the absolute above given, against one part of God's relations to the universe, namely, his relations to moral or spiritual beings, not taking account of his relations to the impersonal.

Best Classification of Attributes.

The best warranted classification is that given by Dr. Samuel Harris, though it had previously been partially developed and used by others. This may be given in a table as follows:



The sub-divisions of love and holiness are not directly given by Doctor Harris.

It will be noticed that both of the main divisions given, and of course the sub-divisions, are concerned with what God is in himself and that his relations to the universe are left to be understood from what he is in himself. The first main division gives what God is in his unlikeness to us, and the second gives what he is in his likeness to us, plus, of course the adjustment which his infinitude requires. We have intellect or the faculty of knowledge, he has infinite knowledge or wisdom. We have sensibility, he has what for want of a distinct name we call divine sensibility. We have the power of will, he is the Almighty. Self-consciousness and all else that mark us as personal belong to him, only he is the Infinite.

Love may be understood as the positive or impelling side of divine sensibility, and holiness as the negative or defensive side assuring the unchangeability of the moral nature of God and the stability of the moral universe. Goodness is the love or beneficence of God toward all his works. Grace is love to the undeserving; mercy is love extended to the miserable. Veracity and justice are forms of holiness. Sometimes we make love to be as comprehensive as divine sensibility, and then this love generic must comprehend love specific and holiness. Hence the question whether love includes justice is purely a verbal one.

Absolute Attributes.

The list of absolute attributes cannot be entirely satisfactory, though any other list would probably be equally liable to objection. Immutability, incomprehensibility and other qualities, sometimes called attributes, would come in part under this head. Spirituality, often named as an attribute, belongs rather to what God is in his very nature as a person. All spirit is personal and every person is a spirit.

In naming the absolute attributes, self-existence naturally comes first. The name immensity takes the place of the term omnipresence as used by others. The terms eternity and immensity indicate that time and space impose no barriers to God. Plenitude means the fathomless and inexhaustible source in the absolute.

Omniscience.

Each of the personal attributes should first be considered with reference to God himself. He is the great reality. The divine omniscience is first of all the agreement of the divine consciousness with the reality of the divine being. God knows also what his own actions will be, even those

that will follow the contingent actions of finite beings. The latter statement carries with it the assertion that God knows all future acts and occurrences belonging to the created universe. God knows the thoughts of men and whatever is distant or is supposed to be concealed. Such knowledge is what we generally have in mind when we speak of the divine omniscience. Man's mind gives a ready place to the words of scripture: "O the depth of the riches both of the wisdom and the knowledge of God!" (Rom. 11:33.)

Certainty and Necessity Distinguished.

Many persons find it difficult to reconcile the divine foreknowledge with the freedom of man. They think that if God foreknows the destiny of the wicked he is in some way responsible for that destiny. They do not make a proper distinction between certainty and necessity. The former is simply a state of mind of the knowing subject and rests upon whatever the event may be, which is itself the result of a free agent acting freely, or of a fixed cause acting necessarily. The event does not rest upon the state of knowing. We are to think of all things as present to God, time and space imposing no barriers. He knows the future even more directly than we know the past. We do not think of our knowledge as having effectuated anything. It has been and is conditioned by the event or object known. Our confidence in the present system of things, and the final outcome from present turmoil and conflict, rests secure and serene in the thought that God is the author of the universe, including both natural and spiritual agents, that he knows fully the future, and that this old world of ours will never outrun his thought.

Divine Sensibility.

In the classification of the divine attributes, notice has already been taken of the use of various terms in connection with the subject of divine sensibility. We are to recognize the reality of this sensibility and its super-human character. It includes the capacity for pain as well as for joy. The highest character of feeling, and at the same time the most agreeable, is the feeling that is appropriate in view of the conditions to which the feelings are related. Some of these conditions we know to be far from ideal and joy-inspiring. The love and holiness of God must have expression, and a purpose, not simply in the created universe, but even in God himself. The doctrine of the Trinity, in the complex relations which it presents, furnishes the basis for this possibility. Perhaps we would be warranted in speaking of emotions of God back of the affections of love and holiness, but God as known to us is so regardful of what is beyond himself that we define his attributes prevailingly with reference to the things that he has made, especially the world of mankind.

The Love of God.

To us God is pre-eminently love. We are often confronted with the difficulty of reconciling the divine goodness with the existence of physical and moral evil. Theodicy is the science that undertakes to bring about the reconciliation. Strange as it may seem, the task is more easy with reference to moral evil than with reference to physical evil. While the former is in fact the only real evil, we readily refer it, if our efforts up to this point have been to any purpose, to the abuse of free will on the part of moral beings. Freedom is a most beneficent gift, and the abuse of it in no way compromises the character of God. God could not

make the man at the same time free and not free. If we are to condemn him, we should condemn him for making anything beyond stones, trees, and mere animals. So far as physical evil is concerned, we may readily see, if the element of moral evil is eliminated, that ground for complaint is largely removed. The misfortunes and sufferings, known as physical evil, would with the removal of moral evil, be greatly reduced, and as far as they might remain, would be not only endurable, but would remain as we know them to be, a means of discipline in prudence, fortitude, benevolence—in fact, in all the virtues. Many of our sufferings are due to our finiteness, but God was shut up either to making us finite or not making us at all. How recreant and unworthy we must be, if in the face of what we were intended to be and might be, we find ourselves at a point at which we accuse God for having made us! Some of our difficulties would be in a measure removed if we should think of ourselves as coming into existence and having our place in a system of moral beings, instead of always considering ourselves individually. God's creation of the system is wise and beneficent and our relation thereto must be considered as beneficently ordained.

In the present time of suffering, misgiving and unrest, we may be inclined to ask, where is our God? His knowledge, his love, his power and even his existence are being questioned. The world is called an evil world, and God is made responsible for it. But is it not better to have a finite world than no world? Is it not better to have a world peopled with free beings, even with the possibility of the wrong use of freedom than to have an impersonal world? May not the hardships and misfortunes charged to the natural world be necessary in a fixed system of nature, particularly in relation to the world as a theater for man? The

world was not intended as a place for ease and pleasure. It is rather a laboratory for the making of men, and this suggests the crucible and the fire. Much of suffering is brought on by man himself. But turning to God's side, when he said, "Let us make man," did he see and know the hardship, sin and the woe that would darken the face of our world? Yes, but he saw more. Someone has said that "God for the sake of an infinite fellowship ran the risk of an infinite heart-break?" Also for the sake of what moral beings were to be for themselves and for what he was to be for them he created them. Our part is more than simply "accepting the universe." With faith in God, we are to see to it that his great purpose for and in us is not brought to naught. Theodicy finds its problem in man's will rather than in any disposition or act of God.

The Holiness of God.

The holiness of God is as real as his love. By this there is assured the maintenance of his own moral character, the fixed constitution of the moral universe, and the triumph of righteousness. The requirements of the moral universe call upon us to be pure and holy, to love God and be loyal to him in all things. For the defense and maintenance of these requirements, the holiness of God is a drawn sword, and a consuming fire. Love cannot rescue from its grasp, for it would thereby defeat its own ends. We think it easy for love to save us from our follies and think of the references in the Bible to the justice and the jealousy of God as shadows on the beautiful character of God. But God values our heart's love to which he has a right too much to let it be withheld from him, especially when the bestowing of it elsewhere would mean a schism and destruction in the moral universe, our undoing being necessarily included. God

honors us by valuing and claiming the best that we can give. If we give up our waywardness and turn away from our presumption, and come to know God truly, we shall take pleasure in the divine holiness as we do in the divine love. We shall rejoice in the word that cannot be broken, in the throne that cannot be moved, and in the eternal beauty of the high and holy One.

Omnipotence.

If we associate with will the infinity that belongs to God, we have the divine omnipotence. We speak of God as the Almighty. The conception has evidentness and ready practical force. Yet we are not to think that God is or can be arbitrary, that he can do contradictory things. When we say that he can do all things, the proper meaning is that he can do all things that are consistent with his own perfections, one of which is reason. He is not limited or compelled by that which is without. It is a perfection and not a defect that he cannot do the irrational and unrighteous.

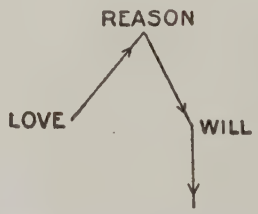
Two Kinds of Ability.

Perhaps here is the best place to indicate the two kinds of ability, which we may distinguish by the names, natural, sometimes called metaphysical, and moral. By the former we mean the being or agent simply as a source of power. By the latter we mean the certainty, because of fixed moral character, that the power, the existence of which is taken for granted, will or will not be used in a certain way. Natural inability would mean the absence of adequate power in the being or agent. Moral ability and moral inability are on a plane so much higher than natural ability and natural inability, that very often the latter conceptions are not taken into account. Thus we say that God cannot lie, that the

benevolent man cannot slight the needy. God's moral inability to go against his own perfection puts no limit on his inherent almightiness. Thus there is no defect in the resources which we have in God.

What Attribute the Source.

It may be helpful to notice the attribute through which, in different situations, we are impelled to approach or think of God. Are we thinking of the order of the universe? We speak of the divine reason, this being embraced in his omniscience. Are we thinking of what must prompt in all of the blessings that are ours? We speak of the divine love. Are we thinking of the power that must sustain and deliver? We speak of the Almighty. Thus at one time we speak of love as being the source of the universe; at another time we name reason as the source of all things; at another time we name the divine omnipotence as the supreme source. The harmony of the different views may be seen in the following diagram:



SOURCE OF GOD'S ACTION.

In all things the infinite love prompts, proceeds according to infinite reason, and energizes in almighty will. According to what we have in mind we name love or reason or will as the source of all things. All these ways of thought emphasize personality as the source of the universe.

THE TRINITY.

In coming to the subject of the Trinity, we pass beyond simple theism and the light of natural religion, to the supernatural truths given in the Christian revelation. Doctor Schaff speaks of these truths as "such as the Trinity, the divinity of Christ and the Holy Spirit, the atonement, the church and the sacraments, regeneration and sanctification, the general resurrection and life everlasting." Yet while mere naturalism knows little of these truths, when once they are suggested, nature and reason supply confirmations and helpful analogies. This help given to revealed truth is abundantly repaid by the added help that revelation gives to the truths of natural religion.

The mysteries of the natural world should prepare us for the higher mysteries of the spiritual world. The latter richly repay us for the tax they put on our minds by the rational explanation that they furnish for many things with which we have to do. We cannot look into the blazing fires of the sun, yet in the light of those fires the face of the earth is lit up to our admiring gaze. What is true of the doctrine of God primarily, is true in a measure of the particular doctrine of the Trinity and also of other doctrines.*

The Divine Unity.

The doctrine of one God is fundamental in Christianity. No teaching or belief that essentially contradicts this can be admitted. Unity of being or substance in God is the doctrine of the Scriptures and of the church. Yet simple monotheism like that of Mohammedanism, is cold, bleak

*Dr. Samuel Harris uses the following language: "Though God is the greatest of mysteries, he is the solution of all. The darkness and clouds that are round about him are gathered from the face of the universe leaving it in light. If God is lost to thought, the mystery that has enshrouded him spreads over all things, and again to human view the universe is chaos, and darkness is on the face of the deep."

and poverty itself, as compared with the manifold elements, complex relations, and wealth and warmth entering into Christian monotheism. The former has never been able to satisfy the highest mental demands, or carry the intellectual and spiritual development of man beyond a certain fixed limit.

Threefold Distinction.

The second conception in the doctrine of the Trinity is that in God there are three distinctions or subsistences called persons for want of a better name, each of which with the rest belongs to the essential nature of God. That which led to the development and definition of the doctrine of the Trinity, was the effort to apprehend who and what Christ is, what the Scripture language in reference to him must mean, whether he is to be thought of and addressed as God, and if so, how this must affect the conception of the unity of God. Normal mental and spiritual life necessitated an effort to apprehend and formulate. Yet there would not have been the attempt to penetrate and lay open the mysteries of Christian truth and to give minute formal expression to the same, had it not been for the efforts of errorists to displace these mysteries by plausible substitutes, or to hide their errors by subterfuges. Deploring the almost sacrilegious attempt to put into definition the intricacies of divine truth, one of the Christian fathers said, addressing the bold and subtle perverters of truth, "You have compelled us."

Proof of the Trinity.

The old statement of proof from the Scriptures for the deity of Christ—divine names given to him, divine attributes ascribed to him, divine works attributed to him, and divine

worship to be given him, has force as to the doctrine of the Trinity, though in our day it is more generally used in proving the deity of Christ as compatible with his true humanity.* In this connection the deity of Christ requires us to show the compatibility of unity and a threefold distinction in God. In both cases the deciding factor is the answer to the question, Who or what was Christ? The question thus becomes Christological.

If the deity of Christ is admitted, there is no inherent difficulty in accepting the doctrine of the deity of the Holy Spirit. Much of the argument for the deity of Christ is just as applicable to the deity of the Holy Spirit. In the book of Acts the Holy Spirit is distinctly called God. (Acts 5:3, 4.)

The most advanced statement in the Scriptures of the doctrine of the Trinity is the language of the baptismal formula —"baptizing them into the name of the Father, and of the Son and of the Holy Spirit." (Matt. 28:19.) Many New Testament references that do not explicitly set forth the doctrine of the Trinity yet require this doctrine as their basis. Dim foreshadowings may be found in the plural form of the name of God, Elohim, as used throughout the Old Testament, in the *tersanctus,* "Holy, holy, holy," (Isa. 6:3), and in the Aaronic benediction (Num. 6:24-26).

The Economic Trinity.

An economic or modal Trinity, in distinction from the Trinity of being already described, is also to be recognized. The displacing of the Trinity of being by the Trinity of modes involves the error known as Sabellianism. The fact that this error has a fascination to many minds does not make it less subversive or harmful. The doctrine of a

*See page 78, also page 178.

modal Trinity is both true and helpful. A modal Trinity may be recognized both in connection with the work of creation and the work of redemption. Many passages of scripture can best be understood in the light of this doctrine.

If a person will take time to read Doctor Schaff's account of the development of the doctrine of the Trinity, and the controversies relating thereto, the subject will have new interest and significance. (Church History, Vol. III., pp. 616-698.)

If we do not carry symbolic representations too far, or interpret them too minutely, we may make them serve a good purpose, especially in directing or holding our thought to a particular point to be considered. With this caution in mind let the radiating lines in the figure below, as in figure on page 50, represent the absoluteness of God. Let the inner circle of curves represent the Trinity of being, and the outer circle of curves represent the economic Trinity. The economic Trinity may be thought of as resting on the Trinity of being:

TRINITY OF BEING AND OF MODES.

A noted preacher of Great Britain was accustomed to speak of the practical value of the doctrine of the Trinity. With one definite want or another pressing us, we now pray to the Father, now to the Son, and now to the Holy Spirit, our idea or impression of the respective persons directing

us. Both the Trinity of being and the Trinity of modes seem to have a practical value to us.

Despite its heretical associations, what is substantially the modal theory of Sabellius has in our times many advocates. In the eighteenth century it was accepted by some of the great leaders of the church, but it gradually lost its hold. In its shallow form, it will certainly again fall into the background. As applied to the divine being the idea of a unity in simplicity, like that of Mohammedanism, cannot permanently take the place of the idea of a unity in complexity. We should not allow our desire for something specious and manageable to pare away all that is great and leave us in littleness and poverty. The facile response of some persons to the demand for plausibility is what is sometimes called a "fatal facility." This may mean the lopping off of all that is high and great.

CHAPTER V.

CREATION AND PROVIDENCE

Primary Creation—Secondary Creation—Evolution—Conservation —Providence by Conservation—Special Providence.

CREATION.

Primary Creation.

The intuition of the absolute, along with the identifying of the absolute with infinite spirit, is sufficient ground for affirming the creation of the material world and of finite spirits. There can be but one absolute. We affirm, therefore, the immediate creation of the time-and-space universe. "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." (Heb. 11:3.) In one sense, we cannot say that the world was made out of nothing. From nothing, nothing is made. Yet we may say that the world had its antecedent and equivalent in the eternal power of God, and that by the creative act of God what had before stood as power, now came to be being of a material or spiritual character. In the analysis of matter and the study of spirit we find ourselves employing the terms of power, yet our thought becomes confused and meaningless when we assume to dispense with the idea of being. Where being as such was not, God through his power has constituted being. There is no good ground for saying that finite spirit has substantial existence, but that matter has not, that it is only an idea or projection of spirit according to a fixed type or law. The fact of being belongs to both orders of existence alike, and the power of God is back of each alike, not power capricious and arbitrary, but prompted by love

and guided by reason, thus giving us the orderly and sustained universe—a universe of being. There seems to be a sort of infinite below us in the constitution of matter and the capacities and phenomena of finite spirit, as there is what is called an infinite in the systems of worlds about us.

Secondary Creation.

From the creation of matter with its laws and potencies at the first to the present complex and orderly systems of worlds and living beings, there were many steps of progress. We are not to deny the presence of God through the successive advances because of our disputes concerning his methods—as to whether he included more or less at the beginning or directly imparted more or less at certain later epochs.

Evolution.

Evolution may be considered under three different names. Factual evolution declares that the orders of living beings have their place in a system with gradations from lower to higher, and that in general the lower originated first. The ordinary requirements of thought and common observation oblige us to accept this view. Hence the name, factual evolution. Nothing is said as to method.

Natural evolution, as it may be called, accepts all that factual evolution affirms and adds that there is a genetic connection, so that in some manner and to some extent the higher forms are reached through the lower. The way is left open to affirm that there were new introductions at given points in the progress, or that everything necessary to the complete development was included at the beginning. The idea of something new added or taken up at different points or of the influence of conditions in a new environ-

ment is receiving increased attention. The word epigenesis suggests that the origin of individual organisms, the tree for example, is not explained simply by the germ but partly also by a new impartation. Bergson uses the expression "creative evolution," which would be applied both to individuals and species. Others say, why not be satisfied with the designation, "progressive creation"? For the idea of improvement within a species the word development may be advantageously used. Yet it is noticeable that some persons who reject the theory of a genetic connection between lower and higher species, use all of the phraseology of this theory with reference to modifications within a species. Thus confusion is unavoidable.

Naturalistic, or materialistic, evolution asserts what is included in natural evolution and adds that there is at the first in nature itself all that is necessary to account for the universe, or that there is no at-the-first but an eternal rhythmic movement in nature, a back and forth movement between chaos and cosmos, nature never being transcended. Naturalistic evolution is rejected on the highest rational grounds by every theist.

Natural evolution is open to investigation. The fact that most of the students of natural science have accepted its fundamental principles should restrain us from rash and hasty condemnation and lead us to ask whether as a working hypothesis, if not more, it may be turned to the service of theology. This does not mean that we should put God one step further away from the process of world-formation than would be indicated by any other theory.

The name cosmic evolution takes note not only of the origin of the systems of worlds, but also of the origin of living beings. Sometimes it is also made to include the origin and history of man.

The world and man once reached, whatever may have been the method, all persons recognize a development of civilization, a spiritual evolution. The conceptions thus furnished are of great value in understanding and describing the progress of mankind. In this connection, however, the personality of man, the agency of God, and the unique character and place of Jesus Christ, must be fully recognized.

We are to be on our guard lest by any guile of words or theories we become deprived of those conceptions of the personal presence and action of God, which it was the ministry of God, especially through the chosen people of Israel to build up and make permanent and effective for the race of mankind. Nature should not hide from us the immanent God and the immanent God should not hide from us the transcendent God. It is the purpose of nature, it is the purpose of all phenomena, to reveal and not to conceal.

Conservation.

Some persons think that when things are once in existence they must receive through the will of God a new impartation of energy at every moment to sustain them in existence, or that their continuation is a constant re-creation. On the contrary, the creation of beings carries with it the constant energy by which they are sustained. Finite beings have a real existence, not in themselves, but for themselves, and once in existence are to be considered as having a constitution and efficiency of their own. Matter changes its form but is not destroyed. In nature the same quantity of force is constantly maintained. Using a bold figure, it may be said that nature is what of himself God has inclosed in a finite system having constant resident forces and a definite constitution. Nature is otherwise defined as the

sum of second causes. Conservation is to be viewed as internal to things and not as an element constantly added from without. The lion devouring a deer, is not one thought or energy of God devouring another thought or energy of God. Finite existence as thus conceived involves defect and particular hardship, but not to allow these to enter would be to bar from existence the finite world which with its laws and forces and possibilities is a marvelous expression of divine wisdom, power and beneficence. We are not to lose the finite in the infinite, or to change the immanent into the transcendent. The divine will is back of all things, but having included or expressed itself in a system of beings, these beings come to be the factors with which we are to reckon. Finite spirits have their constitutional powers and special responsibility and are distinct from the sum of fixed causes acting necessarily. Moreover, they are not to be merged in God, even though their existence and efficiency are constantly conserved by divine power. The views expressed give to God his place as the author and sustainer of all things and at the same time show that particular actions and results associated with finite beings are not to be referred immediately to God, but to the finite beings as divinely constituted and capacitated. Thus we are not to become angry with God because of the storm or because of the violent hand of man. The limitations in nature may be but the stairway let down for man's beginning footsteps.

PROVIDENCE.

Conservation.

We may as well use again the same sub-title that was used under the subject of creation. Primarily conservation belongs to creation, but by a slight change of view conservation comes in as the first element under providence.

Here, without overlooking the constitution and efficiency imparted to things we take more directly into account the divine will as entering into and sustaining all things. It might be said, too, that under the conception of providence we bring strongly to view the omniscience or wisdom and love or beneficence of God in connection with will. Providence means seeing or arranging beforehand, and carries with it the idea of loving regard. Thus a slight change in the conception of conservation as the last idea brought in under the subject of creation will give it a place as the first idea brought in under the subject of providence.

Special Providence.

The moral government or administration of God requires that we give a place to the immediate action of God, especially with reference to the life and welfare of moral beings in their connection with the finite system of things. Such an idea might have no place if the world were made up wholly of fixed causes acting necessarily. But with free beings acting freely new points are constantly made where God, in order to accomplish his purposes, must meet free beings; not that the new points of meeting were not always known to God, or that they stand unrelated to law, but rather that the interactions are according to a new principle, a higher economy than that which belongs to the merely natural realm. Man sins and repents; he loses his way or comes to new heights, and everywhere and at all times he meets God with provisions that are as broad as his wants, as deep as his need and as various as his occasions. He has not escaped from the realm of law but has come into a realm so much higher than the natural realm that God himself, the infinite Reason and infinite Love, seems directly to perform everything for man's welfare. The lower econ-

omy of nature, the higher economy of the spiritual realm, and all secondary causes, come to be viewed as giving scope to God himself. God answers prayer, he renews man's nature, he rescues from peril, he intervenes in the natural system. The Scriptures have failed of their object if they have not printed on the consciousness of man the reality of God's nearness to the spiritual nature and occasions of man. It matters not that much that we call special providence may be only the other side of what we call conservation or natural providence. It certainly matters not that it may be the result of what we call the special economy established for spiritual beings. Nor is it incredible that interventions in the natural system, called miracles, should present themselves to help man on his upward course. If the natural was the ladder by means of which man, the crown of creation, came to exist, why should it not lend itself to restoring or furthering his highest welfare? The difficulties in understanding the manner of divine providence should not blind us to the fact of it. Certainly the consciousness of providential purpose and care is a source of strength, comfort and nobility of character for which there is no substitute.

CHAPTER VI.

ANTHROPOLOGY, THE SCIENCE OF MAN

Personality—Free Will—The Divine Image—Primitive Righteousness—Factors in Man's Nature—Origin of Human Souls—Man's Social Nature—Sin—Depravity—Prevenient Grace.

It might be expected that before the subject of man should be taken up, the subject of angels and demons should receive attention. In general these beings have been included under the idea of creation, and more particularly the treatment of the subject of human personality will apply to their character as personal. Such reference to these beings as found in the Scriptures has practical usefulness for us even though we may not claim definite or extended knowledge in regard to such beings.

PERSONALITY.

Personality in man is like personality in God.* Doctor Samuel Harris' definition of a person spells out the thought so completely that it may well be introduced here. "A person is a being conscious of self, subsisting in individuality and identity, and endowed with intuitive reason, rational sensibility and free will." The peculiarity and high character of the qualities of personality are such as to amaze the open-minded inquirer, and to excite incredulity on the part of those who are inclined to explain everything by principles prevailing on lower levels. For man to have a vision of himself, for him to determine his own course, and fashion his own character—this is almost too much for our understanding and belief. But any other conception involves greater difficulty, and inconsistency without end. The

*For discussion of personality of God, see pages 33, 39, 43-49, 50.

principle of continuity is often quoted against the introduction of personality. But one must be blind not to see that continuity, however explained, moves by mutations or ascending lines and not simply on horizontals.

Free Will.

Free will is a differentiating feature of personality. Will, which is power plus reason, must from its very nature be free. Whenever a rational impulse stands in competition with any natural inclination, or a rational motive on a different plane, there is the possibility of will. Few of our acts do not involve in one degree or another two such opposing tendencies. We always can give our decision in favor of that which is higher; this is made possible through the endowment of reason. We can make it certain that our power will be thus exerted. By the mechanical powers, the wedge, the inclined plane, etc., we can multiply our physical power. So by a thousand devices possible to reason we can insure and strengthen ourselves in right conduct. We can take advantage of our strong moments, avoid temptation, seek the help of our fellows or of God. The fact that we blame or acquit ourselves and one another, implies at all points our freedom and responsibility. The voice of history and the ringing declarations of the Scriptures make sure the fact of freedom and the fact of complete personality. The belief in the personality of God and the belief in the personality of man lend strength to each other and rise or fall together.

The Divine Image.

In the Bible we read: "And God created man in his own image, in the image of God created he him." (Gen. 1:27.) We may discriminate two senses. By the natural image we may understand personality as just described, a character

in any and all vicissitudes absolutely inalienable. The moral image is the character of purity and uprightness. This image man lost, and this is to be recovered. Because of the inherent value and dignity of human personality and the provision made for the restoration of man to the moral likeness of his Maker, the feeling of exaltation quickly comes to mingle with the feeling of humility and the sense of obligation to serve.

Primitive Righteousness.

The wise preacher declared, "God made man upright." (Eccl. 7:29.) This must mean moral health, a tendency toward righteousness. It cannot mean ethical character, for that cannot be created or bestowed. Positive moral character must be acquired through voluntary decisions in actual conditions. Man was created innocent but he could not be created righteous.*

Factors in Man's Nature.

A question always raised is as to the number of factors in man's nature, whether in man there is a dichotomy or a trichotomy, these terms being derived from the Greek; or using words of Latin derivation, whether man is a bipartite or a tripartite being. Expressions used in the Bible, as "body, soul and spirit," have seemed to countenance the idea of three factors. So also has Greek usage seemed to support that idea by using distinct terms for the rational soul, the animal soul and the body. To Greek usage, how-

*It is interesting to inquire what the theory of evolution has to suggest in regard to the introduction of sin. Many of the advocates of the theory do not even ask the question. Living beings below man cannot sin. They have but one nature and that they follow, but man through personality is over himself and can go against his higher nature. Some believers in evolution explain that man by a perverse will chose the course against his higher or true self as well as against the nature and law of God. No one contends that a satisfactory theory has been reached on the evolutionary basis.

ever, it is impossible for us to conform. It is the distinguished merit of the Bible that it employs, not technical, but popular language, and speaks to all ages and all classes alike.

As to the body, there is no difference of opinion. The question remains, are there in man, apart from the body, two distinct principles or factors? The true position seems to be that in man there are two factors, the immaterial agent and the material instrument. Thus man is a dual being. When the immaterial agent is considered as animating or having animated a body, it is spoken of as the soul; and when it is considered in itself and its unlikeness to the body, it is spoken of as the spirit. Thus, while there is a scientific dichotomy, there is a practical trichotomy. So many of our joys and sorrows, of our successes and failures, have manifest connections with the body, and are withal so important to us, that we need a term that will denominate the immaterial agent in relation to the body. Hence the term soul. Also we want a term expressive of the essential character of the immaterial agent. The term mind often is used in this sense but more generally it is used for the intellect. The word spirit meets all requirements.

ORIGIN OF HUMAN SOULS.

There are two leading theories as to the origin of souls, the creational and the traducian. The first holds that every soul is an immediate creation of God. In our symbolic language, when we stand beside the new-made cradle we say God has been here, and as we stand by the casket that holds our dead, in like manner we repeat the language, God has been here. The creational theory has a value as it vividly presents the truth of God as the author and immanent support of the system to which human life belongs. An

objection urged against it is that it would make God responsible for creating depraved beings. The traducian theory holds that souls as well as bodies are derived from parents. It rests on understood analogies in the organic world. It refuses to go beyond the most general statement. The unity and permanent identity of the race are facts that are emphasized in describing and supporting the theory.

MAN'S SOCIAL NATURE.

We would fail to notice a fundamental characteristic of man, a characteristic now everywhere receiving the attention of men, if we should fail to take account of man's social nature and all that this involves or makes possible.

Dr. Samuel Harris, in reference to the individual character of man, speaks with discrimination and force as follows: "In his personality every man is individual and alone. Others can approach the barriers of this solitude and send in intelligence, influence, or sympathy, but no one can scale the barriers into the personality of another to think, or feel or determine or act for him, to take his responsibility or to participate in his consciousness." Emerson goes too far in this direction, however, when he says: "Man is insular and cannot be touched. Every man is an infinitely repellent orb and holds his individual being on that condition." Matthew Arnold less curtly wrote:

"Yes! in the sea of life enisled,
With echoing straits between us thrown.
Battling the shoreless watery wild,
We mortals dwell alone."

Paul presented the social side when he said, that we are "Severally members one of another," and that "none of us liveth to himself, and none dieth to himself."

The solidarity of the human race is everywhere apparent. Through man's body and the whole circle of his physical needs, and every element of his mental constitution, social conditions and ends are declared and emphasized. The things belonging to individuality instead of displacing these, prepare the way for them and in turn are served by them. The ideal is a perfected individual and a balanced social organization, an environment that includes God, and the happiness that grows out of these conditions. The chief end of man is declared by the catechism to be "to glorify God and enjoy him forever." Thus the human and the divine conditions and aims are placed beside each other, the consummation being the divine kingdom.

Psychology and sociology necessarily give large space to the subject of man's social nature. Religion can do no less. Personal religion and a life of service call for a like emphasis. Wesley at one time needed the following energetic exhortation: "Sir, you wish to serve God and go to heaven. Remember you can not serve him alone. You must therefore find companions or make them. The Bible knows nothing of a solitary religion." Later he wrote as his creed: "I must have a whole Christ for my salvation. I must have a whole Bible for my staff. I must have a whole church for my fellowship. I must have a whole world for my parish."

SIN.

In some works on theology, the subject of sin, in some cases under the formidable names hamartialogy or ponerology, is made to take the place of anthropology, the science of man, as though all there is of man is sin. Sin presents, indeed, a dark and distressing fact, yet one that must be boldly and thoroughly taken into account. If our doctrine

of the personality of man is what it should be, we are prepared to recognize the high prerogative and possibilities involved on the side of right action, and the guilt and woe involved on the side of wrong action.

Man has appetencies, what Bishop Butler called propensions, inclining him to specific actions. These in themselves are neither right nor wrong, but when man, who has also the light of reason, seeks satisfaction by unauthorized means, or in disproportion to his constitution or contrary to other claims resting upon him, he sins.

Primary Character of Sin.

In its primary character sin is self-separation from God. It then becomes selfishness just as any molten or fluid mass or particle, breaking away from a central mass comes to have a center of its own. Man then finds himself to be at war with like self-centered beings. Sin thus becomes lawlessness. When we look back to see what malign principle must underlie all of this moral disorder and loss, we find no better term by which to express it than the Bible term, unbelief. Hence sin is unbelief. Satan's question to our first parents, "Hath God said," etc., raised doubt both as to the veracity and beneficence of God. There was no just ground or excuse for sin at the first; nor is there with men now.

Forms of Temptation and Sin.

It is interesting to note the forms of temptation and sin. In the account of the first transgression we read, "And when the woman saw that the tree was good for food, and that it was a delight to the eyes and that the tree was to be desired to make one wise, she took of the fruit thereof and did eat." (Gen. 3:6.) Christ was tempted in a threefold

form but did not sin. In First John 2: 16, we read of "the lust of the flesh, and the lust of the eyes and the vainglory of life." The threefold form indicated in the scripture language quoted may be closely identified with the classification often given—the world, the flesh and the devil. The first two terms, however, should be given in reverse order.

As already indicated, the theology which ties itself up closely with some form of the doctrine of evolution has not reached a conception of the fall of man and of sin that harmonizes with the constant and varied expressions of the Scriptures.* To some evolutionists, sin is a not having attained, and to some sociologists of a naturalistic bent, sin is want of socialization. While we may not put a limit on the thinking of others, especially those of evidently honest intent, we may be sure that the fact of sin as presented in the Bible cannot be discredited or displaced without loss to truth and the power of spiritual motives so necessary to individual and social regeneration. In our effort to describe sin we speak of its turpitude, its heinousness, its malignity; but for the strongest description that we can give we come back to the word sin itself, and speak of the "exceeding sinfulness of sin." All sin is first and intrinsically sin against God.

DEPRAVITY.

By depravity is understood the corruption of human nature due to the transgression and fall of man. It indicates a state. Sin indicates an act even when the act is a volition not to do a required duty. Depravity is often called original sin, but this is using the word sin out of its natural meaning. Depravity as a state prompts to sin as an act.

*Pages, 95, 97.

The fifty-first Psalm and the third chapter of Romans use strong expressions, both as to sin and depravity.

There have been conflicting opinions as to whether man is partially or totally depraved. The decision depends on the sense in which terms are employed. Some use the word total as applied to man's being a complete failure in regard to his fulfilling the purpose for which he was created just as a watch is a failure when it does not keep time. Another thought is expressed by Christ in the language, "But I know you that ye have not the love of God in yourselves." (John 5:42.) Nothing could be worse than this condition. The United Brethren Confession of Faith declares, "that man is fallen from original righteousness, and apart from the grace of our Lord Jesus Christ is not only entirely destitute of holiness, but is inclined to evil, and only evil and that continually."

The sociologist or evolutionist might put man's depravity in another light, indicating that man has not attained unto a social mind. In such a view the language might apply—"Yea, man is born as a wild ass's colt." (Job. 11:12.)

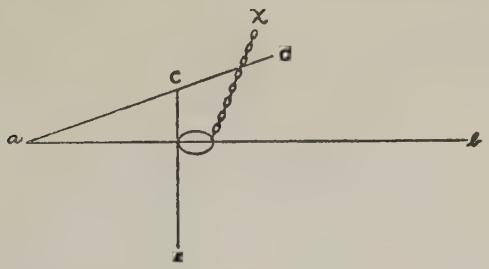
It is often said that depravity is a slavery and that man has lost his ability to do right. This statement calls attention to the two meanings of inability*—the lack of natural power, and therefore called natural inability, and the character that makes it certain that the natural power, which is assumed to exist, will never be exercised in a right way. The natural ability cannot be lost while man remains personal, though moral ability may be lost even to the completest degree. We say that the saint in heaven cannot fall and that Satan cannot become righteous. The thought of an element or degree of goodness remaining in man brings to view a special conception of grace.

*See page 149, also Life of Bishop Glossbrenner, pp. 160-163.

PREVENIENT GRACE.

Prevenient grace means grace going before personal salvation in Christ. It is the doctrine generally held by those who accept the Arminian theology, though held also by others. It recognizes the utmost descent and utmost perversion of man morally, and declares a bestowment of grace under which subsequent to the fall the human race continued to be propagated. Men would not have continued to be born into the world under a certain doom. This grace differs from the "common grace" of the Calvinist in that it has a sincere reference to the salvation of all men, providing a basis for all who will for themselves accept the grace offered in Christ. Prevenient grace anticipates the atoning work of Christ, in view of which it was given. Paul declares, "but where sin abounded, grace did abound more exceedingly." (Romans 5:20). To find total depravity it is necessary to look back of this grace which is to be considered as a loan, and not held in one's own right, but to become one's own as he uses it in availing himself of the direct grace offered in Christ. "If ye have not been faithful in that which is another's, who will give you that which is your own?" (Luke 16:12.) "Whosoever hath [made profit on what is loaned to him] to him shall be given; and whosoever hath not [made profit on what is loaned to him], from him shall be taken away even that which he thinketh he hath." (Luke 8:18.) No conduct can be more unworthy than that of the man of inherited amiable disposition, who puts this inheritance in the place of the voluntary and positive part that he should take in accepting and serving Christ. It is as if a wayward son should accept money sent him by his father to pay his fare back home, and use the same in setting up a little establishment of his

own and proclaim his own sufficiency, and thus mock his father's love. The different features connected with sin, depravity and grace may be set out to view in the following diagram:



PREVENIENT GRACE AND ACCEPTANCE OF CHRIST.

Let the line *ab* represent the plane of personality or natural ability with a healthy tendency toward righteousness; and the line *ad* represent advancing ethical character; the line *ce* represent sin and depravity. The ellipse may represent prevenient grace, the restoration of a contingency toward righteousness. The chain may represent the personal appropriation of the saving grace in Christ.

By prevenient grace may be understood the provisional continuation of a measure of the moral uprightness belonging to man at the beginning, or the bestowment of a measure of strength and healthful influence following an utter perversion and descent. Moral inability is removed. The contingency toward righteousness when followed by personal acceptance of Christ becomes in the final outcome inability to do what is wrong, that is, the certainty that the saints in heaven will not transgress or fall. The unused goodness that was loaned will be stripped away as would be a stolen garment.

Thus we have traced sin, the dark blot, the moral bondage, and worst of all the guilt attaching to humanity. While depravity is not of the nature of guilt, guilt preceded it and finds in it an occasion to multiply itself. Yet in personality we see the transcendent character of man, a character bedimmed but not lost. In prevenient grace which continues or restores in a measure moral qualities we have a prophecy of the future nobility of man.

In all this may we not claim to have even now a real though veiled portrait of man? The Psalmist said: "Thou madest him but little lower than God." (Psa. 8:5.) "I will give thanks unto thee; for I am fearfully and wonderfully made." (Psa. 139:14.) Perhaps we take too much satisfaction in belaboring and aspersing ourselves. God's appraisal of man is often higher than man's own appraisal of himself. W. D. Howells makes one of his heroes to say: "I should think that when God sees what we poor finite creatures can bear, hemmed round with this eternal darkness of death, he must respect us." Sin and depravity are not to be glossed over any more than a physician is to shrink from making a true diagnosis of the condition of his patient; yet more and more in the future, man will be portrayed in the light of the glory of creation and the greater glory of redemption. Grace, which has been long at work, looks forward to more complete and permanent achievements.

CHAPTER VII.

CHRISTOLOGY, THE DOCTRINE OF THE PERSON OF CHRIST

Sin and the Redeemer—Doctrinal Development—Humanity of Christ—Deity of Christ—Relation of the Two Natures—The Norm for Other Doctrines—Doctrinal Security—Recent Discussions.

Sin and the Redeemer.

When we have noticed the subject of man and sin, the subject of the Redeemer naturally follows. Some of the German theologians and also others have spoken of Christ's coming for the perfection of humanity even if there had been no sin; but this is mere speculation. Some theologians have regarded sin as decreed and as necessary in the progress and perfection of man. It is sometimes asked, of what use is sin? The answer is of no use and worse than of no use as a thing to be planned for; but sin existing as the result of the abuse of freedom, its effect is overcome by the greatest expedient that the universe has known, and not sin, but the overcoming of sin becomes an advantage to man, though not beyond what would have been the advantage had man not fallen. The whole spiritual world becomes lit up with the facts of redemption. There is nothing that is not illuminated from this source. This may be what those mean who say that our theology should be Christocentric. We are not dealing with another world, but with our world, its inmost history, its spiritual center. What wonder that we have a half hundred names for Christ,* and more than that many more descriptive designations! It need not be a matter of surprise that there has been great

*See page 351.

difficulty in fashioning out of the manifold materials presented a single consistent and complete statement of the doctrine of the person of Christ.

Doctrinal Development.

The earliest doctrine as to Christ, though expressed in undogmatic form, generally in scriptural terms, was not unlike what prevails today. In the early part of the fifth century certain theologians of the school of Antioch, sometimes spoken of as the school of Asia Minor, developed a critical tendency, and so magnified man's ability to discriminate and so emphasized the human nature in Christ that the divine nature in him lost its distinct place, and the truth as to the unity of his person was endangered. Nestorius, who came to be patriarch at Constantinople, represented this tendency. Cyril, patriarch at Alexandria, represented the opposite tendency. The third ecumenical council, the first dealing with the doctrine of the person of Christ, met at Ephesus in 431. It condemned the doctrine of Nestorius. The Alexandrians, under Cyril, began to make too much of their victory, and virtually sacrificed the human nature of Christ to the divine nature, developing what is known as monophysitism, the doctrine of one nature. This position was in turn condemned at the fourth ecumenical council assembled at Chalcedon, in 451. The statement adopted by this council, called the Chalcedonian formula, has remained the best balanced statement of the doctrine as to Christ's person—"Christ is truly God, perfectly man, subsisting in two natures unconfused, inseparably joined in one person." It will be noticed that the formula includes four points. The second, which affirms that Christ is perfectly man, was intended to exclude Apollinarianism, which denied that Christ had a rational human soul, the divine Logos

taking the place of this. The body and the lower or animal soul he was recognized as possessing. Monophysitism was condemned in the third point, and Nestorianism, in the fourth. The fifth ecumenical council at Constantinople in 553, in condemning the men who propounded the Nestorian doctrine, virtually reaffirmed the decision of the third council at Ephesus, and the sixth ecumenical council at Constantinople in 680 in condemning the doctrine of one will, virtually reaffirmed the decision of the fourth council at Chalcedon. Doctor Schaff believed that in the Lutheran doctrine of the two states, developed in the seventeenth century, there was a substantial addition to the doctrine of Christ's person; yet on the points brought forward there is little reason for being dogmatic.

Humanity of Christ.

The human nature of Christ is as real as his divine nature, and defect or perversion in our doctrine at this point may be thoroughly subversive and calamitous. The doctrine of man's nature is the doctrine of the human nature of Christ. He was born into the world, he had a true human development, he had a true human consciousness, and his experiences were human. Moreover, while we think of him as individual, we also affirm his organic relation to mankind, and his being the head of the new humanity. Mysticism confuses our sense of the reality of the man Jesus. Apollinarianism, which would substitute the Logos for a rational soul, is victimized by its own plausibility. Even an honest intention to magnify the deity of Christ may dig the grave for his human nature, leaving no angel to proclaim a resurrection. The providing of salvation and its actualization in individuals and in society, have their

foundations in the humanity as well as in the deity of Christ.

Deity of Christ.

The great point of interest and controversy will ever be that of the deity of Christ. With most persons, the divinity of Christ and the deity of Christ mean the same thing. Yet many confess belief in the divinity of Christ, adopting a meaning that may please themselves, who shrink from the use of the stronger term. In our day the question as to the deity of Christ is a Christological question, not a Trinitarian question. We ask, How could Christ be both divine and human? That he was human we are quite ready to concede. How, then, could he be divine?

Assuming the Gospels to be authentic history, we have the fourfold argument, already given in the treatment of doctrine of the Trinity,* from divine names, divine attributes, divine works, and divine worship as proper to Christ.

As actually going to support the record, we have the picture of Christ as given in the Gospels, which could not be a fabrication. As said by others it would be more remarkable for that picture to be given without a true original than it would be for that original to exist. Some one recognizing this fact in connection with the untutored character of the Gospel writers said, "If we may not worship him let us worship them."

The balanced character of Christ, as showing that he was more than human, has, as presented by Doctor Bushnell, Doctor Schaff and others, already been noticed. A recent statement of the argument as given by Dr. Henry C. Sheldon, in his "System of Christian Doctrine" may be added. He gives as proof that Christ was more than man the mar-

*See page 78, also page 152.

velous way in which he combined meekness and strength, compassion and intolerance of sin, spirituality and contact with the world, and human sensibility and superhuman grandeur.

A presumption for the deity of Christ is found in the reaching out of man for an infinite savior. The tenderest expressions of Christ seem to recognize this. Before he said, "Come unto me all ye that labor and are heavy laden," he said, "All things have been delivered unto me of my Father," and proceeded to declare the mysterious relation between the Father and himself. Men in all ages have had visions of a person who should bridge the chasm between the human and the divine.

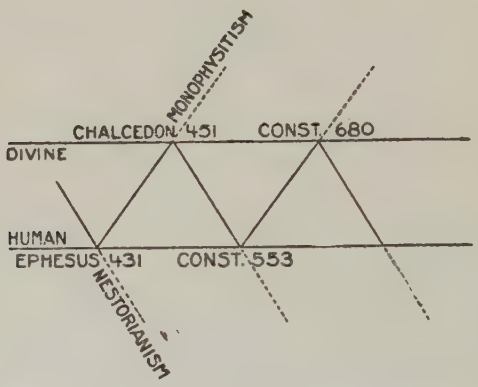
Is it claiming too much to assert that a living Christ can and does certify himself to those who sincerely and earnestly turn toward him? John R. Mott, in a public address, referred to doubts which, in his early life, he had had as to the deity of Christ, and then as if declaring something that was almost too sacred to give out to others, he said that Jesus Christ appeared unto him. Any one may interpret this in his own way, but doubtless in some manner or other, differing in different cases, Christ makes his own impression on hearts that are turned toward him.

Relation of the Two Natures.

In the first place there was a tendency of the Antiochians to drive the wedge between the human and the divine, to magnify in a one-sided way man's ability to discriminate and also emphasize in a one-sided way the human in Christ. To this the council at Ephesus set a bound and henceforth Nestorianism was disowned. Then the merging of the human in the divine at the behest of the Alexandrians was condemned at Chalcedon. The two subsequent councils

substantially repeated the decisions already given. Nestorianism and Monophysitism, though disallowed, have continued to exist and exert an influence, in various forms, even to our times.

As showing the thought of the church with reference to the two natures in Christ, the following diagram may be of service:



THE HUMAN AND THE DIVINE IN CHRIST.

The Norm of Other Doctrines.

While the union of the human and the divine in Christ is of transcendent importance with reference to that subject in itself, it has a great importance as the norm and illustration of the union of the human and divine in other respects, —in the Bible, in the history of man and in individual experience. In each of these respects there is a generous belt of truth and safety within which we may walk, and beyond which lie perversion and loss. The Bible is truly divine, truly human, these two sides being unconfused, and yet united so as to give us one rule of faith and practice. The human here includes the human belonging to our own imper-

fect humanity and life, and yet in general the formula holds. The error in forcing the human and the divine apart is the old Nestorianism, and the error in merging the human in the divine is the old monophysitism. In the history of the world, we have human planning and struggle, on the one side, and providential direction and control on the other side, no confusion of the two, and yet an actual or possible unified current of human events. In individual experience, we have the perceptions and actings of our own minds and the touch and guidance of the divine Spirit, yet no confusing of the two sides, and no rift in an experience that is genuine.

Doctrinal Security.

This or that person, because of his mental constitution or training, may press strongly on one or the other of the two lines marking the belt of safety, and yet he may be so really anchored in the things within the belt standing over against his special tendency, that he is protected against dangerous error. The belt is really of generous breadth, just as truth is broad and many-sided. Inasmuch as the most of our errors and controversies have to do with the views we hold with reference to the union of the human and the divine, we are to take note of what our own liberty and danger are, and to take note just as much of what may be the liberty and security in another. An excessive or warped esteem of the human side leads to naturalism and worldliness both in thought and life. A distorted or biased esteem of the divine side leads to presumption, superstition and fanaticism. God is not honored by having referred to him the defects and shortcomings of nature or of man. Augustine said that the spirit in which error is held, rather than error itself, constitutes heresy.

We have thus seen that our doctrine of the person of Christ affects our view of the Scriptures, of the Trinity, of creation and providence, and of experience, individual and general. We shall see that it is basal in all of the subjects that remain to be considered.

Recent Discussions.

Recent discussions, extending back twenty-five years or more, have dealt frankly and boldly with the earlier Christology. Such discussions it is neither just nor wise to ignore. They have usually moved along the lines of the increasing tendency to magnify the natural at the expense of the supernatural. Some writers strip Christ of his essential deity. Just as the ancient priests first placed garlands on the heads of animals destined for sacrifice and then slew them, so some of these modern writers heap compliments on Christ, or on Jesus as they would say, and then strike down all that could make him a savior for mankind. But with these, many or few, we have not so much to do. Others there are of great sincerity and earnestness, who, under the conditions prevailing today, can not rest satisfied with some of the venerable statements of doctrine that have come down to us.

Among these is the statement of the virgin birth of Christ.* Dr. Joseph Jefferson, along with others, believes that there are two differing traditions on this subject embodied in the New Testament. While for himself he accepts this ancient doctrine of the church, he would not impose his belief on others. For himself he sees in the great facts and requirements of redemption an occasion or necessity for such a fact as the virgin birth. If it were not for the naturalistic bias referred to there would be no difficulty in ac-

*Nolan R. Best in his book, "Beyond the Natural Order," under the head, "The Miracle of Jesus," strongly states the case both for the incarnation and the virgin birth.

cepting the simple and direct accounts as given by Matthew and Luke.

Some persons deny the personal pre-existence of Christ. They start out with regarding him as strictly and genuinely a man. They say that he was not simply a man but the man for whom God and humanity had long been waiting, the one man in the history of the race who by his perfect obedience and openness to divine communion received the full divine impartation so that he was truly God to man, God become flesh. Deissmann, who in Germany is regarded a conservative theologian, speaks of three intakes or enlargements, if they might thus be called, of his consciousness or nature. The first attainment was the Father consciousness, reached through quiet piety and communion with God. The second attainment was the prophetic consciousness, his certainty expressed in the words, "I am sent." The third attainment was the Messianic consciousness which at his baptism or earlier emerged in the certainty and the fact that he is the Son of God. Such ideas may be food to those who have been fed on the chaff of rationalism, but they can hardly satisfy the normal appetites and requirements of youth, or give strength and firmness to manhood in bearing the burdens and meeting the storm and stress of life.

But it may be asked, what explanation have we to give as to the problem of Christ's person. It may be well to say at once that while human speculation is not interdicted and has a real office to perform, at a certain point it is wise to summon evidence to meet difficulties rather than to demand or wait for a complete solution of difficulties.

Perhaps space cannot better be used than by accumulating passages of scripture bearing on the deity of Christ. The modern method is to take a telescopic rather than a micro-

scopic view of scripture. Those who today are saying so much about the consciousness of Jesus should be able to appreciate the force of texts like the following: "Before Abraham was I am" (John 7:58). "The glory which I had with thee before the world was" (John 17:5). "The Father in me and I in the Father" (John 10:38). "I and the Father are one" (John 10:30). "He that hath seen me hath seen the Father" (John 14:9). "I am in the Father and the Father in me" (John 14:10, 11). "Thou Father art in me and I in thee" (John 17:21). "That all may honor the Son as they honor the Father" (John 5:23).

We now notice passages in which Jesus is recorded as being given worship without rebuke on his part: "And they worshipped him" (Luke 24:52; Matt. 28:17). "And he worshipped him" (John 9:38). Another passage indicates that worship was proper to him: "Let all the angels of God worship him" (Heb. 5:6). Only God was to be worshipped: (Rev. 19:10; 20:8, 9; Acts 10:25, 26; Matt. 4:10.)

The divine prerogative of forgiving sins was exercised by Christ: (Matt. 9:2-6; Mark 2:5-11; Luke 5:20-24.)

Christ's consciousness of sinlessness has evidential value: "Which of you convicteth me of sin" (John 8:46). "I do always those things that please him" (John 8:29). "The prince of this world cometh and he hath nothing in me" (John 14:30).

The works of Christ in creation and redemption show his deity: "All things were made by him" (John 1:3). "He became to all them that obey him the author of eternal salvation" (Heb. 5:9).

Leaving out many passages that might be quoted, reference may be made to the passage in the second chapter of

Philippians showing Christ's amazing condescension and great exaltation, and also to the marvelous passage in the first chapter of Colossians showing the majesty of his character and the transcendent nature of his work.

As if the force of these testimonies was missed or unfelt some recent writers of mystical tendency have emphasized anew spiritual union with Christ as unassailable. Volumes have been written explanatory of Paul's repeated expression, "in Christ," used by him with variations, one hundred and sixty-four times, with many other expressions of like character. Writing with reference to the mystic union, the unio mystica, such a discriminating thinker as H. R. Mackintosh makes the following statement: "The consciousness of union with Christ—a fact as real as the consciousness of right and wrong—is the greatest apologetic asset of the church." In his view it places the great things of Christianity out of the field of controversy and becomes regulative in the construction of Christian doctrine. Though exalting the relationship to Christ, he says, "There is no need to say that every true idea about God must be derivable from Christ." Thus Christ should not be used to hide God. Some persons use the historic Jesus to hide the eternal Christ. We need all of the steps in the ladder—fundamental theism, the historic and eternal Christ, and then the "in Christ" of Paul, the mystic union, if thus it should be called.

CHAPTER VIII.

THE ATONEMENT

Objective Sense—Procuring Merit—Peculiar Character of Christ's Death—Redemption a Spiritual Transaction—The Necessity of the Atonement—The Place of Theory—Theories of the Atonement—Theories Disclaiming Atonement—Universality of the Atonement.

Having considered the person of the Redeemer, we now come to consider the work of the Redeemer. The life of purity, obedience and service might be regarded a part of this work, but it was rather a condition or preparation for it. It is the passive righteousness of Christ, his sufferings and death in man's behalf, that claims our attention. It is here that we come to the very heart of the gospel. The language of the angel to Moses would be appropriate to us as we enter upon the consideration of this subject—"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Ex. 3:5.)

The subject of the atonement breaks upon us with surprising force and clearness in the Old Testament scriptures, justifies itself in the extraordinary events recorded in the New Testament, and continues down to our times to be a subject of absorbing interest and importance.

Objective Sense.

The Hebrew word for atonement means a covering, something without serving as a protection. Thus the meaning is objective. The Greek words ἱλασμός, λύτρον and ἀντίλυτρον used in the New Testament have a similar meaning. But the Greek word Καταλλαγή has a subjective force meaning a reconciliation effected between God and

man. The word atonement, pronounced in the usual way, carries the objective sense, but pronounced as the English word is made up, at-one-ment, it carries the subjective sense. While both senses are abundantly warranted by the Scriptures, the subjective sense, in consequence of its being accepted by every one, does not figure in our discussions and controversies. Thus, when we say does this one or that one believe in the atonement, the meaning in mind must be the objective meaning.

Procuring Merit.

In this connection, the expression efficacy of the atonement is used. A better expression is the procuring merit of Christ's death, meaning the fundamental basis of salvation. The two terms which best express this thought are propitiation,* signifying that which is the ground for the restored favor of God, and expiation, signifying the virtue by means of which the offense is removed, or the removal of the offense itself. The one term looks to God as wronged and dishonored, and the other looks to the offense as removed. The term redemption includes what is meant by the atonement, and is made also to include other features within the general system of salvation. Sometimes, however, it is made to signify some view or feature of the atonement itself.

*Notice the following examples of the use of the word: "Whom God set forth to be a propitiation through faith in his blood, because of the passing over of the sins done aforetime in the forbearance of God," (Rom. 3:25). "Wherefore it behooved him in all things to be made like unto his brethren that he might become a merciful and faithful high priest in things pertaining to God to make propitiation for the sins of the people." (Heb. 2:17). "He is the propitiation for our sins," (1. John 2:2). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," (1. John 4:10). The objective sense of the atonement is in no words more strongly set forth than in the words of Christ: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom (λύτρον) for many." (Matthew 20:28). To give the texts cited simply a subjective sense, instead of explaining them, is to explain them away.

Peculiar Character of Christ's Death.

If we allow so much value to Christ's death, it is a matter of great interest as to in what that particular value consists. In an ordinary death the suffering may be fully equal, so far as merely physical elements are concerned, to the sufferings of Christ. In thousands of cases the insensibility to suffering and the approach of death, often called courage, is even more marked than the exterior evidence of courage in Christ. Some say that the merit of Christ's death consists in the fact that in him Deity was conjoined with humanity. Yet this was rather a condition than the source of merit itself. Because he was divine the contact with sin into which he was brought by his sacrificial death gave a peculiar cast and depth to his sufferings. The Lord is of "purer eyes than to behold evil." (Hab. 1:13.) Also the purity of his humanity would shrink from death with its association with sin. He would not receive the stupefying potion that was offered to dull his human sensibility, and, with his divine knowledge of the holiness of God and the demerit of sin burdening his soul with the awful contrast, he went to the cross, with all that it must have meant to a being of such a nature and such a consciousness, and with such a purpose. Those who seek to find the basis of redemption in the sufferings and death, or passive righteousness of Christ, and those who seek it in the acts of Christ might harmonize on the statement that the merit is in his obedience unto death. "Lo, I am come to do thy will, O God." (Heb. 10:7.) Some persons have perhaps unintentionally made the physical blood of Christ the ground of salvation. The believer in supererogation says that one drop of Christ's blood would have been sufficient to redeem the world, but Christ shed his blood copiously.

Redemption a Spiritual Transaction.

Redemption was primarily a spiritual transaction, but carried out and manifested through physical conditions. The physical attendants, such as the shed blood, become a useful and necessary symbol of the great spiritual transaction, Christ's obedience unto death. This statement indicates the liberty and the proper restriction in referring to the physical features of Christ's suffering and death. We may fail widely in our discernment of the peculiar merit in Christ's death, but we cannot err when we affirm that no ordinary thing would serve as a basis for pronouncing innocent those who are confessedly guilty, a thing which staggers the moral consciousness of man.

The Necessity of the Atonement.

Some of the scripture passages that indicate the necessity of the atonement are the following: "Thus it is written that the Christ should suffer, and rise again from the dead the third day and that repentance and remission of sins should be preached in his name unto all the nations." (Luke 24:46, 47.) "And in none other [than the crucified Christ] is there salvation; for neither is there any other name under heaven that is given among men, wherein we must be saved." (Acts 4:12.) "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John 3:14.) "Wherefore, it behooved him to be made like unto his brethren that he might become a merciful and faithful high priest in things pertaining to God to make propitiation for the sins of the people." (Heb. 2:17.) "For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this high priest also have somewhat to offer." (Heb. 8:3.) "But I have a baptism to be baptized with, and

how am I straitened till it be accomplished." (Luke 12: 50.) "Now is my soul troubled, and what shall I say? Father, save me from this hour. But for this cause came I unto this hour." (John 12:27.) "My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt." (Matt. 26:39.) "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man." (Heb. 2:9.) "Apart from shedding blood there is no remission." (Heb. 9:22.) "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28.) "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations." (Luke 24:46, 47.)

The Place of Theory.

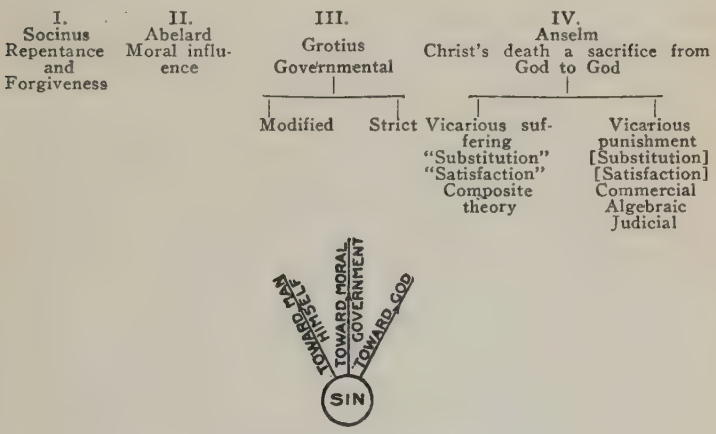
The study of the different theories of the atonement may serve to expand and correct our first conceptions. Yet the value of the acceptance of any particular theory may easily be overestimated. We may accept thoroughly and helpfully the fact of the atonement and yet have no theory of the same. May it not be true also that a wrong theory, persistently adhered to and applied, may vitiate to us the fact of the atonement?

Four Theories.

While there are many theories of the atonement or with respect to the atonement, there are four that bring out the chief points and exhibit the main points of difference.

Some subdivisions of these theories may also be given. The chief representative of the different theories may also be named. Inasmuch as the atonement is to remove every sort of difficulty or offense, we may notice the different directions and respects in which sin has done its wrong and piled up difficulties. In harmony with these suggestions the outline below may be given.

It will be noticed that the radiating lines point toward the theories that take note in their order in a special way of the effect of sin on man, on the moral universe, and with respect to God. The doctrine of the atonement must take account of all of these effects.



SIN AND ATONEMENT.

Repentance and Forgiveness.

The truth in the first theory is that there is an open road to God. The fault is that it does not raise the question as to what it cost to open the road. Forgiveness is a great and real fact in connection with salvation. From this standpoint

the extreme side of the fourth theory stands condemned; for, if Christ in a strict sense bore our punishment, there would be nothing to forgive. The first theory is a theory which dispenses with an atonement, but as a rival theory, and because of both its truth and error, it must receive attention here. Like its sponsor, Socinus, its main tendency is naturalistic. It belongs with other teachings of the naturalistic system.

Moral Influence Theory.

The second theory has a large amount of truth. The wrong to man himself from sin makes it difficult for man to think of God as his friend and to relent from his hard attitude toward him; but when in the gift of Christ divine love comes to him, tracking its way in tears and blood, he is convinced, and his heart is rent open for the indwelling of God. A text for this truth is found in the language, "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4.) God by "an act of divine self-sacrifice, by incarnate, crucified love . . . breaks the hard heart by the overwhelming pressure of pure, almighty mercy in our Lord Jesus Christ." Bushnell would add that the divine self-sacrifice is necessary not only as an influence on man but that it is necessary to God, or an element in his act in forgiving. He refers to "that sublime act of cost in which God has bent himself downward, in loss and sorrow over the hard face of sin, to say, and saying make good, 'thy sins are forgiven thee.'" Certainly some analogy to this view is found in the fact that in forgiveness between men the resentment of wounded feeling is most effectively removed as they bring themselves to suffer for one another. But, as important and as

scriptural as the theory of moral influence is, whether with reference to man or God, it is nevertheless, essentially defective, the whole merit of it being dependent on something more fundamental. The theory grows out of the attempt, in many cases sincere and worthy, to bring the great things of God within the grasp of complete rational explanation.

Governmental Theory.

The third theory sees in the conditions of the moral universe the great difficulty in the way of God's extending forgiveness. If God should pass by offenses, the order of the moral universe, law, and the stability of the divine throne would be put in jeopardy. God, therefore, in the sacrifice of Christ, gives an exhibition to the universe of the inviolability of law, the dreadful consequences of sin, and an abiding justice. A passage of scripture which seems applicable to this view is the following: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation through faith in his blood, to show his righteousness because of the passing over of the sins done aforetime in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." (Rom. 3: 24-26.)

In the modified governmental theory all of the emphasis is put on the requirements of the moral universe. God could use any expedient, the death of Christ might be the ideal one or the only one, which would make it possible for him to forgive without endangering the order of the moral universe. He then could forgive, that is, give up his righteous resentment due to the offense against himself. Thus the end of moral government would become primary and the atti-

tude of God secondary. The cross of Christ would become a spectacle to the universe.

The strict governmental theory takes more account of the divine attributes and emphasizes the necessity from this standpoint of the maintaining or restoring of righteousness through the sacrifice of Christ, in connection with the exercise of forgiveness. This feature of the theory, however, is borrowed, perhaps unconsciously, from the essential principle of the fourth theory. It is doubtless due to the presence of this feature that so many persons enroll themselves under the governmental theory. Grotius, the great jurist, was well suited to be the author of this widely influential theory. In his use of the term "satisfaction" he certainly paid tribute to the character of the fourth theory.

Anselmic Theory.

The fourth theory was wrought out by Anselm, Archbishop of Canterbury, near the close of the eleventh century in a celebrated work entitled, "Why God Became Man." For a long period the strange speculation, that the death of Christ was a price paid to Satan for man's redemption, had been in vogue. Anselm undertook to show that the sacrifice on the cross was a satisfaction made by God to God, and that for this God became man. The theory starts out from what God is in his nature; the motive is personal, not official. His holiness makes necessary satisfaction for sin and his love prompts him, as the only one who can render the satisfaction, to render it in the sacrifice on the cross. What we have before noticed as to the nature and necessity of Christ's atoning death, would fall in well with the thought of an action in which God is both subject and object. This thought is presented in the language, "How much more shall the blood of Christ who through the eter-

nal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God." (Heb. 9:14.) The greatness of the truth or fact here given and Christ's voluntary relation thereto are further set forth in the following passages: "Who his own self bare our sins in his body upon the tree, that we having died unto sins might live unto righteousness; by whose stripes ye were healed." (1 Peter 2:24.) "Because Christ also suffered for our sins once, the righteous for the unrighteous that he might bring us to God." (1 Peter 3:18.) "Even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." (Matt. 20:28.) "This is my blood of the covenant which is poured out for many unto remission of sins." (Matt. 26:28.) "Behold the Lamb of God that taketh away the sin of the world." (John 1:29.) Sin deals its blow first and chiefly against God. The Psalmist said, "Against thee, thee only, have I sinned and done that which is evil in thy sight; that thou mayest be justified when thou speakest, and be clear when thou judgest." (Psa. 51:4.) When the difficulty is met and overcome in God, where it first appears, its overthrow in the moral universe and in the individual offender is provided for. If God can be satisfied, every requirement is met.

Ultra-Evangelical View.

Anselm was a great pioneer thinker, and later, as in all such cases, opposing opinions became current under his name. An ultra-evangelical theory was developed known in our time as the judicial theory. Christ is said to have taken our law place, to have been punished in our stead. A rigid substitution or satisfaction theory was developed, though both substitution and satisfaction are terms that are equally suited to the less extreme view. The terms com-

mercial and algebraic, while apparently not undeserved, are resented by the holders of the judicial theory.

True Position.

Seeking a more tenable view, we find it under the generally descriptive name vicarious theory. If not used in the rigid historical sense, the terms substitution and satisfaction may here appropriately be used. From this standpoint we might call this theory the composite theory, as it readily includes the truths of all the theories. It holds to the moderate Anselmic view as the primary and fundamental basis, rejects the ultra-evangelical development from Anselm's view, and includes the truth of the governmental and moral influence theories, and just as truly recognizes the important truths of repentance and forgiveness, which are often used as a substitute for the truth of a real atonement. This view may be described as having its basis in the principle that the sufferings of Christ are a substitute for penalty, on condition of a true faith, and have their source and end in the requirements of the divine nature, all other requirements being included in these requirements, or being in harmony therewith. A customary form of statement is that Christ so died for us that God can forgive, or that in forgiving the cost to God was the death of Christ. Christ is not to be thought of in an exclusive sense as a second party, but as the eternal God manifesting on the cross the divine passion for lost men, and the death of Christ as cost to God of man's salvation. Christ is the "lamb slain from the foundation of the world,"* and in the divine suffering in him there is an eternal reconciliation. Love and holiness in God, through the mystery and power of the divine sacrifice for sin, stand in eternal accord.

*Rev. 13: 8. The Revised Version varies the language, yet Alford and many others prefer the rendering of the Old Version as here given.

Theories Disclaiming Atonement.

It seems like descending a long distance from the summit of "Mount Calvary" to give consideration to some of the recent theories in regard to the atonement. The form of the earlier theories may be in a manner artificial and out of date. Certainly some of their literal and realistic features may well be spared. But what they have stood for and what they still stand for can not so readily be surrendered. A professor of theology in an evangelical church, making a wide contrast between the teaching of Jesus and the teaching of Paul says that a doctrine of the atonement must be "extra-scriptural and entirely outside of the teaching of Jesus." In general the term atonement is retained, and in many cases a manifest effort is made to give it significance and honor. Dr. Edwin Lewis makes repentance to be the condition of forgiveness, and the cross of Christ to be a condition to repentance. The objective element is made to be the slaying of sin.

An increasing number of scholarly and gifted writers adopt, with variations, the moral influence theory, or follow in its wake. They use the terms ethical and personal in describing their theory, and express great abhorrence of theories which they describe as "mathematical, official and legal." Their theory generally starts with a revised Christology, which lays aside the idea of a pre-existing personal Christ and puts in its stead the idea of a "cosmic and eternal Christ," which is but an aspect of the eternal self-giving and suffering God, promoting moral advancement and recovery in the universe of which Christ's earthly work was a historical expression. In their view Christ was a man who by the achievement of a perfect life was suited to receive a true impartation of the eternal God and thus had the value

of God to man. Of him Dr. George B. Stevens says: "Call him by whatever names you will; say he is God manifest or humanity deified; frame what explanations of his mystery you please,—his proper names are Jesus Savior—Christ, the Anointed—the Word, the revealer of God—the Son of God, the chosen Agent of God in disclosing his will and his nature. Let theories of Christ's person be what they may, he can never lose his place of power, if it is true that he has lived on earth the ideal life of fellowship with God. . . . This fact alone constitutes him Savior and Lord."

It is generally admitted by these writers that the earlier doctrines as to the person and work of Christ have a "dramatic intensity" and a susceptibility for "graphic and moving presentation" which have a strong influence in giving practical effect to the gospel. This practical power is claimed by those holding strict doctrines of the atonement as an evidence of the truth of these doctrines. Doctor Stevens, who gave to the newer views most minute and comprehensive definition and support gives the following caution against a hasty and haughty assertion of their complete adjustment and adequacy: "The task of accomplishing this adjustment is great, and who is sufficient for it? It must be the age-long labor of many minds."

In order to make entirely sure of getting away from earlier doctrines of the atonement, some more radical writers have set up a great contrast between the Christianity of Jesus as set forth in the Gospels and the Christianity of Paul as embraced in his letters. They say that the references of Christ to his death are few, and are mostly confined to the latter part of his ministry, and that in no case have they a doctrinal cast. On our part we may explain that the small amount of reference and explanation in the Gospels regard-

ing the fact or doctrine of the atonement is easily accounted for. Doctrines are the result of thought and experience through time. The agony of the cross to Christ might well seal his lips. An interpretation of the cross was impossible and could not by any means be understood until the fact of the cross was supplied. His reported words were few, but the smallness of the number is more than made up for by their extraordinary weight and by the deep emotion with which they were uttered. "From that time began Jesus to show unto his disciples that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and the third day be raised up." (Matt. 16: 21.) In Paul's writings there is a ruling juridical element, but there are present also other conceptions, all of which might naturally develop when Christian thought began to grapple with the subject of Christ's saving work. Even if the theology of the church has given to the legal cast of Paul's writings an exaggerated and distorted place, this does not justify the present slight put on the mighty strivings of Paul to set forth the significance of the death of Christ in connection with the salvation of man.

At the present time the historic theory of penal satisfaction has few adherents and fewer defenders. It seems, however, that a theory that rings true to the New Testament and the requirements of Christian consciousness must recognize that the source and governing conditions of human salvation must be found in God himself. If problems are solved in God they are solved for all of the universe. If God can be satisfied by taking on himself the cost of redemption, whatever that may mean, the moral universe can be satisfied. At the same time the guiltiest and most doubting among men lose all excuse for aloofness and distrust. The personal and the ethical having their basis in God and

manifestation in Christ will purify and vivify as their warm impulses awaken responsive cords in human hearts.

Universality of the Atonement.

By a strange subordination of the doctrine of the atonement to the dictate of an unevangelical predestination, the atonement has been made to be limited, a provision for a portion of mankind. By skilled artifice and arbitrary rigor an elaborate system was developed of which this conception was one of the principal features. The advocates of this view declare that the merit of Christ's death is sufficient for the redemption of all mankind but that that merit was not designed or available for all persons. The view as not now seriously held does not call for extended notice. Election, if not merely a call to some particular service, may be a call to holy life, or to some great spiritual privilege, or it may be simply the action of God in general in bringing salvation to man. By the elect are often meant persons of approved character, as we say this man is an elect person, a chosen soul. No admissible view of election will narrow down the scope of the atonement.

A few quotations from the Scriptures will show that they are not responsible for the doctrine of a limited atonement. "This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:3-6.) "The grace of God hath appeared bringing salvation to all men." (Titus 2:11.) "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should

be saved through him." (John 3:16, 17.) "If any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the whole world." (1 John 2:1, 2.) "But we behold him who hath been made a little lower than the angels, even Jesus, because of the sufferings of death crowned with glory and honor, that by the grace of God he should taste of death for every man." (Heb. 2:9.) "The spirit and the bride say, Come. And he that is athirst, let him come; he that will let him take the water of life freely." (Rev. 22:17.) Watson gives to the subject of the universality of the atonement one hundred and sixty-nine pages. We have here one of the best examples of a position no longer emphasized, not because it is no longer held, but because it has come to be generally held.

CHAPTER IX.

THE DIVINE PURPOSE IN CONNECTION WITH SALVATION

The Idea of Salvation—The Calvinistic System—Criticism From the Standpoint of Arminianism.

Salvation.

Soteriology, which is the science of salvation, embraces in its widest extent the science of Christ's person, the doctrine of the atonement, and all of the subjects belonging to the appropriation of salvation by man, even down to the science of the last things. In the narrower sense, it includes, under the idea of the appropriation of salvation, the subjects of justification, regeneration (adoption being included with regeneration), and sanctification. It is in this narrower sense that the term is employed here. The salvation with which the science deals is the peculiar possession of Christianity, and differentiates it from all other religions. Christianity not only proclaims a salvation, but actually effects a salvation. Other religions are concerned with work-righteousness or merit-making, or deliverance from suffering. Salvation represents a most daring conception. Man is given what he does not deserve, what he cannot purchase and what he cannot work out for himself. If we have studied to any good purpose preceding subjects, we know how this can be so.

"Salvation, oh, the joyful sound
What pleasure to our ears!"
"Salvation, oh, thou bleeding Lamb,
To thee the praise belongs!"

Naturally we consider in a preliminary way the terms or conditions on which the salvation is received. It is in its objective sense entirely complete as it leaves the hand of God. The neglect of it by all men would not change this fact. Salvation in its subjective sense, as wrought out and made real in the experience of the individual and the history of man, is the subject presently to be considered. Grace has provided the salvation in its outward sense, and grace is present at every step in the actualizing of the salvation within man's nature and life.

Grace in the Calvinistic Scheme.

The Calvinistic system assumes to magnify in an eminent way the doctrine of grace. "Common grace" is given to all men, though not with reference to the salvation of all. "Preventing grace" prepares the elect for the salvation that is to be bestowed. "Irresistible grace" takes hold of those thus prepared and saves them. "Persevering grace" assures their final salvation. While grace is magnified in the terms employed in this scheme, the scheme itself is artificial and unauthorized. The Arminian doctrine of "prevenient grace" has been presented in connection with the subject of depravity.

The Five Points of Calvinism.

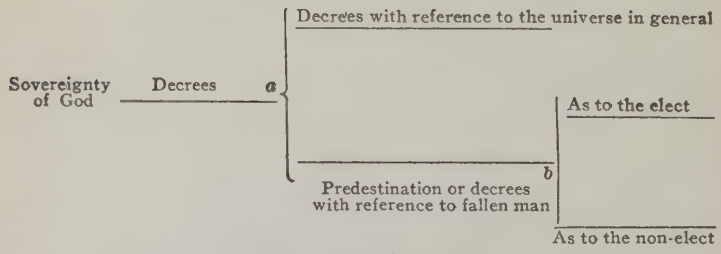
The five points of Calvinism represent a masterful effort to set forth Christianity as a system of salvation. These points are, (1) limited election, (2) limited atonement, (3) depravity total both as to merit and ability, (4) irresistible grace, and (5) final perseverance. But salvation can be salvation without these hard and arbitrary conditions.

The so-called five points of Calvinism grew out of a distracting theological controversy in the church of Holland

The Belgic Confession, representing the Protestant church of that country, was rigidly Calvinistic. Starting out as a strict Calvinist, James Arminius, after 1603 a professor in the University of Leyden, came to oppose the rigid Calvinistic system. In 1610, after his death in 1609, his followers drew up a remonstrance in five articles against the outstanding positions of Calvinism. From this they were called Remonstrants, and their theology was called Remonstrant theology. Later both the theology and those who accepted it were called Arminian. As the controversy became more bitter and disturbing, a synod was called at Dort, in 1618, which was intended as a general Reformed synod. Its purpose was to terminate the controversy, but more really to silence and exclude the Remonstrants. The answer to the five points of the Remonstrance, given by the synod of Dort, and expressed in four decrees, proclaimed the positions known as the five points of Calvinism.

Calvinism.

Calvinism begins with the sovereignty of God and includes all things under the unconditional decrees of God. The following diagram may be of service:



THE DECREES.

All persons should accept the doctrine of divine sovereignty, a sovereignty not arbitrary, a sovereignty under

which free beings are brought into existence, who are ever to exist and to be dealt with as free beings. Supralapsarianism declares that the decrees relating to the destiny of men are to be considered from a standpoint before the fall, marked *a,* while sublapsarianism declares that the standpoint taken should be after the fall, marked *b.* Most Calvinists apply the term predestination simply to the elect, while the term preterition, meaning a passing by, is used with reference to the non-elect. Others apply the predestination to the non-elect under the name reprobation.

Criticisms from the Standpoint of Arminianism.

Dr. A. A. Hodge said that Calvinism logically carried out would lead to fatalism, and that Arminianism logically carried out would lead to Pelagianism. But in Arminianism, a living faith, which is made the condition of salvation, is not a thing of merit, and does not put man's part in salvation at the same stage or on the same plane with God's part. Man receives what God provides, and works out what God implants. The way is left entirely open to recognize where man's freedom comes in and acts, and to adjust the conception of man's freedom to the purpose and action of God. What is true of the relations of the human and the divine in individual experience, is true also in the history of the human race. We are to do our part, and then with all the more confidence we may rejoice "in the power not of ourselves that works for righteousness." On this point the writer may quote a passage from a pamphlet written by him.

Let us put under our feet the advice of Gamaliel, as generally applied, "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it." With many this teaching is the ground of indolence and presumption, or the refuge of cowardice and

imbecility. God accomplishes his work through men, and they must accomplish all true work through him. God wins by strengthening the heart to dare and nerving the arm to strike. As we do our part, or when we have done our part, we may adopt the tranquil words of Lucy Stone, perhaps the last words penned by her: "I believe that in the eternal order there is always a movement, swift or slow, toward what is right and true—a tendency toward higher things, stronger than the impulses of evil."

Calvinism has had the service in its behalf of a long line of able theologians, who have wrought out a rigorously complete system which in the past has been a source of great strength and influence; but the completeness of the system, along with the error or bias embodied, has become, in connection with the unfettered movement of thought in all lines, a distinct disadvantage.

CHAPTER X.

JUSTIFICATION

Prominent Place of Justification—Extremes of Error—Nature of Justification—The Ground of Justification—The Condition of Justification—The Trend of Scripture.

Prominent Place of Justification.

Justification by faith is set forth by Paul with great definiteness and emphasis. It is the fundamental doctrine that broke into the mind of Luther as in great spiritual distress he climbed Pilate's staircase at Rome. It become the war-cry of the Reformation. It was when Wesley was listening to comments on Luther's preface to his commentary on the book of Romans in which this doctrine of justification is made prominent, that true evangelical liberty became clear to him, and became an experience in his own soul. Forgiveness is the same as justification, viewed, however, from a different standpoint. The blessing in the one case is viewed with reference to the old state of condemnation for sin, and in the other case, with reference to the new state of favor with God. Forgiveness is the gateway that opens to all other spiritual benefits. In order of dependence, though not necessarily in time, it precedes them all. All things are possible to one who is forgiven, for, having the favor of God, all things that that divine favor can procure are his. Thus among the blessings of salvation justification is rightly considered first.

Extremes of Error.

There are two erroneous opinions that are equally subversive—the first that fixed laws make forgiveness impos-

sible, and the second that forgiveness may easily and will surely be accorded. We well know that laws will not be annulled, but in every realm there are new forces and factors that operate to effect new results. The consequence of sin is guilt, often identified with sin itself. Forgiveness, at God's cost, comes into man's realm putting away the former, stripping penalty of the quality of punishment, and opening up the way for the incoming of new agencies and influences tending to counteract the natural penalties that are ready to spring upon him. It may be said that some effects or penalties can never be removed. This must doubtless be granted. But even in such cases there may be such triumph or compensation as constantly to amaze and comfort. Nothing can obscure the reality of the forgiveness and the fact of the living agencies whose function is to impart health and uproot the last remnant of penalty.

Those who make light of transgression, and count forgiveness such a sure and easy thing, are not likely to be convinced by argument or by the Scriptures. A little tuition in the sphere of nature may lead them to a saner mind.

A reason why divine forgiveness is so little understood or found so difficult a thing, may be because human forgiveness, man's forgiveness of his fellow, is so rare or so unreal. We are to forgive as we expect to be forgiven. Likewise man in society is to forgive if he is to expect social blessings to be bestowed. Dr. Washington Gladden, in a volume of discourses, strongly set forth his truth.

Order of Treatment.

The old outline for the treatment of the subject of justification is doubtless as good as any other that can be suggested. Under this there are three heads, namely, the nature, the ground, and the condition of justification.

Nature of Justification.

Justification is a declaring just as distinguished from a making just. It is forensic. In a human court, when the magistrate pronounces the accused innocent, it is meant that the accusations were false. When man is pronounced justified before God, it is on his own confession of guilt and because of mysterious and significant elements, both on his side and that of God. We may be sure that at the moment of pronouncing just there is involved a making just, but as a barrier to a proud but superficial rationalizing which would make this the only justification, the declaring just must always receive distinct treatment. We are inclined to apply the name fiction to the three so-called imputations,—the imputation of Adam's sin to the race, the imputation of the sin of the race to Christ, and the imputation of Christ's righteousness to the believer. But not all of imputation is a fiction. Something that man does not possess, that he does not deserve, that he cannot work out for himself comes to be his. The righteousness of God and the righteousness of the believer are spoken of as though one and the same. This righteousness or justification of the believer divinely declared must rest upon some very real ground and turn on some very definite condition.

The Ground of Justification.

The ground of justification is the atonement. If our study of sin and of the atonement has been to any good purpose, our understanding of the subject of justification will be greatly aided. In the divine sacrifice, we find declared both the love and holiness of God, and also the turpitude and malignity of sin. God in his own nature and in the death of Christ on the cross pays every cost and provides the merit necessary for saving men from their sins and endow-

ing them with the divine favor. There are various terms which express various phases of truth as to the atonement, but which cannot alone be given a governing place as to the theory of the atonement. Of such terms we may name ransom, divine wrath, remission of penalty, substitution and so forth. There is such a wealth of elements in the divine transaction by which our salvation is procured that we are glad to welcome all of these side lights, conflicting though they may seem. We would not be rid of our difficulties at a cost involving the poverty to which some theories might lead. In one way or another, in fact in every way, the atonement is the true and ample ground for justification.

The Condition of Justification.

The condition of justification is faith. Thus far we have noticed in justification its objective character. In faith as a condition we have a strictly subjective element. Man in his spiritual nature, and with his prerogative of freedom, looks up to God, lifts up his hands toward him, and lays hold of his salvation. More particularly, he beholds God in the face of Jesus Christ and in the sacrifice on the cross looks into the heart of the infinite God, and is won to tender, loyal trust and service. This faith, more than any other form of action, represents the movement of the whole man, and thus would be the basis for deep spiritual transformation; and yet, in this connection, we should rather consider it as the condition on which or the means through which the divine forgiveness is received. There is no merit in it, and we are not now thinking of any power in it; it is simply the taking of a gift. This faith is imputed for righteousness. While forgiveness is eternal with God, it is not man's until he has accepted it. Inspiring and assisting man in his faith is every feature in the character of

Christ and in his death on the cross, every form of grace and every agency of the Holy Spirit. It seems beautiful and sound to speak of salvation by character, but in order to Christian character there must be the principle and relationship of right character brought in and established by justifying faith.

The Trend of Scripture.

Some passages of Scripture which cover the points above given, and are themselves a statement of the whole doctrine of justification are the following:

"For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered." (Rom. 4:3-7.) "Whom God set forth to be a propitiation, through faith, in his blood to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say of his righteousness at this present season, that he might himself be just and the justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. We reckon therefore that a man is justified by faith apart from the works of the law." (Rom. 3:25-28.) "Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ . . . because by the works of the law shall no flesh be justified." (Gal. 2:16.)

CHAPTER XI.

REGENERATION

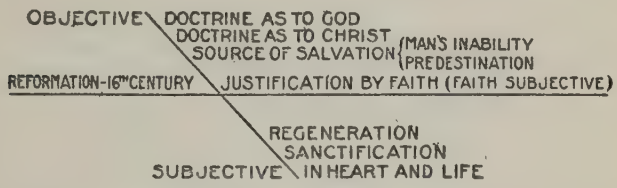
Subjective Elements Increasingly Prominent—Definition—Nature of Regeneration—The Agent—The Instrument—Relation of Justification to Regeneration—Regeneration and Conversion Contrasted—Repentance—Assurance—Adoption—Present Interest in Conversion.

In order to hold to the idea of Christianity as a salvation, the objective side under the idea of justification has been treated much as if there were no subjective side. The relation of the two sides is well stated by another: "Though justifying faith is an operative principle through which the Holy Spirit's energy attains to an interior and perfect conformity with the law, or internal righteousness, it is the imputed character of justification which regulates the New Testament use of the word. Inherent righteousness is connected more closely with the perfection of the regenerate and sanctified life." It is the subjective side to which we now come.

Subjective Elements Increasingly Prominent.

The progress of Christianity and the development of doctrine have had through the centuries a logical unfolding. Men were most capable and safe in first taking up objective elements. This phase was most prominent down to the Reformation, which marked the transition to the subjective, the pivot being supplied by personal faith. Before the Reformation, subjective elements, real and influential, were present; yet they were under the shadow of the objective, and whenever they asserted themselves directly, were likely to go astray or pass into extravagance. Since the Reformation, the channels for experience have been cut

to greater depth and the dikes insuring against the bog and miasmas have been raised higher. The examples and warnings of history, completer thought, and the logic of life, have given us these securities, and we welcome the larger emphasis that can now advantageously and safely be given to the subjective side. Yet when we see the dangers that still remain, we cling for shelter and strength to the objective side. The following diagram may help us to discern the progress from the objective to the subjective, the point that our age has reached, and what shall belong to tomorrow:



Definition.

A helpful definition of regeneration is given by Doctor Pope: "Regeneration is the final and decisive work wrought in the spirit and moral nature of man when the perfect principle of spiritual life in Christ Jesus is imparted by the Holy Ghost." The language "final and decisive work," points back to prevenient grace, which has long been promoting in man a process of recovery; while the language "perfect principle of spiritual life" declares the fact of regeneration and points forward to sanctification for the development and completeness of spiritual life.

The present emphasis is largely given to social salvation and the claiming of the present life and world for God and man; but this should not be at the expense of all of the steps and conditions previously considered: To forget God, Christ, individual man and spiritual conditions and relation-

ships, is to hazard the individual and society, the present and the future, this world and the next.

The subject of regeneration may be treated under the three heads—the nature, the agent and the instrument.

Nature of Regeneration.

The nature of regeneration is indicated by its being called a new birth. "Verily, verily I say unto thee, except one be born anew he cannot see the kingdom of God." (John 3:3.) The work in man's nature is called a new creation. "That ye put away as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind and put on the new man that after God hath been created in righteousness and holiness of truth." (Eph. 4: 22-24.) The change is called a cleansing. "And I will sprinkle clean water upon you and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh and I will give you a heart of flesh." (Ezek. 34:25, 26.) The outflow from a new heart is a good life. "For we are his workmanship, created in Christ Jesus, for good works." (Eph. 2:10.) Though there may remain old elements that reassert themselves, the spiritual life is given the ascendency.

The Agent.

The agent in regeneration is the Holy Spirit. He is the giver of life. He witnesses for Christ. He works directly upon and within the heart, infusing the grace of repentance and faith, and imparting true spiritual life. The Scriptures recognize the Spirit as a person. "But Peter said, Ananias,

why hath Satan filled thy heart to lie to the Holy Spirit? . . . How is it that thou hast conceived this thing in thy heart? Thou hast not lied unto men but unto God." (Acts 5:3, 4.) When the Holy Spirit is referred to as a person, the pronoun following, should, of course, be masculine. But sometimes the Holy Spirit is referred to as a gift or influence, in which case the neuter pronoun is appropriate. We speak of our dispensation as the dispensation of the Spirit, because since Christ committed the work of establishing and superintending the spiritual kingdom to the Holy Spirit there are distinctive spiritual experiences and phenomena through his agency. The fortunes of the individual and the world, the present and the future, are with him. While the specific function of the Holy Spirit is to enlighten, impart life and induce a new consciousness, the Father and the Son are also spoken of in the Scriptures as sources of spiritual life.

Instrument in Regeneration.

The instrument in regeneration is the word of truth, as indicated by various passages of scripture. "For in Christ Jesus I begat you through the gospel." (1 Cor. 4:15.) The word addresses the intellect, arouses the feelings and appeals to the will. James exhorts, "Receive with meekness the implanted word which is able to save your souls." (James 1:21.) Other passages to the same effect are the following: "Of his own will he brought us forth by the word of truth." (James 1:18.) "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (1 Peter 1:23.) The word presents Christ. The word may not be the whole Bible, or even a written gospel, but a mere shred of the story of condescending and suffering love, or a faint

portrait of the face of the Son of man. Spurgeon in giving an account of his conversion said, "I beheld him and he looked on me and we were one for evermore."

Relation of Justification to Regeneration.

The following outline may make plainer the relation of justification to regeneration.

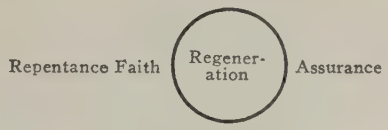
	Nature	Ground	Condition
Justification	Forensic	Atonement	Faith
Regeneration	Nature	Agent	Instrument
	New birth	Holy Spirit	The Word

Some persons are very much afraid that an unjust man may be declared just, and that thus a moral leper may gain admittance to heaven, or that a villain clothed in Christ's righteousness may be smuggled within the pearly gates. But in reality the faith which is the condition of justification stands in necessary contact with the word, which is the instrument in regeneration, or they are the two different sides of the same thing. The faith is nothing unless there is something revealed to it of which it is to take hold. The word is nothing unless it is the means through which faith takes hold of things divine and eternal. Thus the justified relation and inward spiritual character are simultaneous and are never separated.

Regeneration and Conversion Contrasted.

In a practical way, much depends on how we hold the conceptions represented by the terms regeneration and conversion. Sometimes we say that regeneration is God's work and that conversion is man's part in turning to God. In some cases or in some features it may be true that conversion means man's part, but in general we understand that conversion belongs to God. We may say that regeneration is the silent, unseen part that belongs to God. "The wind

bloweth where it will, and thou hearest the voice thereof, but knoweth not whence it cometh and whither it goeth; so is every one that is born of the Spirit." (John 3:8.) On the other hand the term conversion, declaring or implying the work of God in regeneration, includes with it the attending facts or realities on the plane of man's life. These attendants are repentance and faith preceding regeneration and assurance following. Conversion may be represented thus:



Evangelical conversion normally includes the entire series of facts or factors thus indicated.

Repentance.

Repentance is a godly sorrow, a sorrow toward God for sin. It is not a selfish sorrow or a grief awakened by the prospect of penalties to be visited. It can be inspired only by the revelation of the love of God. The law makes men harder hearted. But when men find themselves trampling on the love of God, their hearts relent. This repentance is not suffering by which the sinner atones for his misdeeds. Repentance rather, as Luther said, is sweet as compared with penance, which is bitter. It is like the child's giving up its hard attitude and sobbing out its confession on the breast of its mother. In one sense repentance follows faith. It has been called the "tears which faith sheds in view of the cross." But having in mind the tremendous significance of faith, we place it next to the renewing work of God. We call it trust or appropriating faith.

Assurance.

Assurance is the designation for a most important doctrine or fact that goes to complete the conception of conversion. Sir William Hamilton asserts that the doctrine was held by the leaders of the reformation of the sixteenth century, but recognizes that it fell into the background. In the evangelical reformation of the eighteenth century, it came to the front to hold an enduring place, at least as far as Great Britain and America are concerned. It is said that Germany did not receive the benefits of the second, or evangelical reformation. In comparing the movements of thought and life from the objective to the subjective side, we notice the opportune place which the truth of assurance came to fill in the eighteenth century, and which it continues to hold. The Greek term for full assurance or fullness is used four times in the New Testament. "Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience." (Heb. 10:22.) "And we desire that each one of you may show the same diligence unto the fulness of hope even to the end." (Heb. 6:11.) "That their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden." (Col. 2:2.) "How that our gospel came not unto you in word only, but also in power and in the Holy Spirit and in much assurance." (1 Thess. 1:5.)

The assurance of salvation is clearly and strongly expressed in the language: "For ye received not the spirit of bondage again unto fear, but ye received the spirit of adoption whereby we cry Abba, Father." "The Spirit himself beareth witness with our spirit, that we are children of

God." (Rom. 8:15, 16.) The double testimony, as it is called, consists of the direct testimony of the divine Spirit to our salvation, and the testimony of our own spirit to entire sincerity in complying with the conditions that God has appointed.

The assurance of salvation may be said to have its germ in the faith that appropriates salvation, and that thereupon springs into full strength as the consciousness of salvation. Yet while such consciousness should always be the outcome, in many cases on account of wrongs which we have inflicted on our own souls, or because of imperfect instruction and help, it is not reached. In order to assurance, wise-hearted guidance and encouragement are often necessary.

While conversion normally includes the entire series of facts culminating in assurance of salvation, it not infrequently is used for a special experience climaxing what may have been an earlier experience of divine grace, the later experience being attended by a new or original consciousness of salvation here designated as assurance. Perhaps no better examples of the significance of this culminating experience can be given than those of John Wesley and William Otterbein as given in the following extract from the writer's History of the Church of the United Brethren in Christ. "In his Journal Wesley wrote, 'I who went to America to convert others was never myself converted to God,' but years afterwards he wrote following the above statement, 'I am not sure of this.' At another point after an expression of doubt as to his having been at an earlier time in a state of grace he added the foot-note 'I had even then the faith of a *servant* though not of a *son*.' After declaring in another connection that he was 'a child of wrath,' he wrote over against this, 'I believe not.' But the later experience which he described in the simple words,

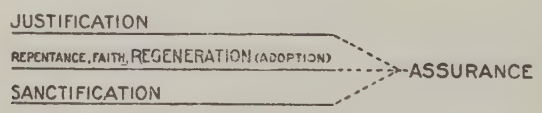
'I felt my heart strangely warmed,' is the explanation of his wonderful career, as a like experience of Otterbein's was the explanation of the marvelous change in his career."

A proper view of conversion gives to religious work all of the exactness and infallibility of an art. Repentance and faith represent steps that are known and that can be followed, while assurance represents a goal within reach. At no time can there be doubt as to God's willingness and ability to perform his part in renewing the soul.

Adoption.

Adoption properly goes with regeneration, the latter constituting us sons of God, imparting the filial nature, while the former assures us of the filial privileges. The spirit of adoption becomes synonymous with assurance of salvation. The assurance may relate to justification and sanctification as well as to regeneration.

A diagram may indicate how the various spiritual blessings stand related:



Recent Interest in Conversion.

In recent years the subject of religious conversion has been studied from many angles, and many different conclusions have been reached. The subject has interest to almost every class of persons. Both service and disservice have been rendered under the ideas of comparative religion, psychology of religion, ethics in the place of religion, a social gospel, religious education, a religion of patriotism or philanthropy, and so forth.

Comparative religion shows that religious experience is world-wide. The fact that among both rude and cultivated people outside of the influence of Christianity ideas and experiences similar to those belonging to Christianity have been and are found, is a credential for Christianity rather than otherwise. Human nature thus gives its testimony to a universal longing and quest, and Christians claim that the goal is reached in Christianity, as the absolute religion. It was claimed that through the Eleusinian mysteries candidates were born again. In connection with occult faiths and rites of barbarous tribes, and even in the change from one religious fad to another, there are often marked moral and religious experiences.

Many books have been written in the line of the comparatively new science of the psychology of religion. Writers friendly to the claims of evangelical Christianity have brought more clearly to view facts and laws connected with conversion as professed from the first by the body of Christians. Much of theoretic interest and practical value has been gained. But the point of special interest is that writers who cannot be charged with any bias toward evangelical Christianity recognize religious conversion as an incontestable fact. William James and others of this class recognize a possible place in the experience for a divine agent, though they find no direct evidence for the presence of such an agent. Others account for the experience entirely on naturalistic grounds. The agreements and concessions thus indicated, along with investigations and results of a more positive character, are to be duly prized and utilized.

Conversion is sometimes spoken of as a passing from a condition of a divided will to a condition of a unified will in accord with the will and nature of God. Again it is

spoken of as coming into a new universe where new objects and associations are chosen, and all things are given a new relationship and fuller completion. Others have much to say of the realm of man's sub-conscious life as the storing place of the results of past acts and the source of new and often unexpected actions, and occurrences within the conscious realm. It is held that here character lies and that conversion here has its chief significance. The little child said that "character is what we are in the dark." What is thus hidden away may constitute our larger and more real self just as seven-eighths of an iceberg is beneath the surface of the water. H. R. Mackintosh speaks of the "trans-marginal hinterland of our mental constitution," and of the "invasion experiences" of the soul. But whatever place we give to the unconscious, it is the conscious that principally concerns us, including the end to be reached, the means of reaching it, and the assurance of having reached it. Salvation often means a saved state consciously reached. To have a valid right to possessions and not to be aware of such right might amount to the same as not having any right in the case. It is reported that Nathan Mayer Rothschild, the founder of the great banking house in London of that name, laid the foundation for the colossal fortune of his family by withholding good news, which it was the right of every inhabitant of Great Britain to have. In 1815 when the battle of Waterloo was being fought he hovered on the outskirts of the battle until on the third day he saw the tide turning on the side of Great Britain and her allies. He at once set out for London, traveled all night and the next morning travel-stained and nearly exhausted he appeared on the stock exchange. His very looks caused a panic. As the best British and foreign securities were tumbling he, through his agents, quietly bought up all that were offered. When on

the next morning official reports of the victory were received, a fabulous profit was shown to have been gained, a profit coined out of the fear and despair of the people. Thus when an individual, or the world has a salvation provided, it is not an actual salvation until made known and embraced, the goal being personal assurance. Outside of the question as to what may be the condition in the next world of those who know not the gospel in this world it is our duty to publish the good news. In the Scriptures and in the usage of today, salvation generally means a conscious salvation, and on that basis aggressive and victorious evangelistic and missionary work is carried on.

The ethical in individual and community life is often made to take the place of everything distinctively religious. The social gospel often makes duties to man so inclusive or so exclusive that there is no place for God. We all rejoice that the day has come when righteousness and brotherhood are strongly emphasized. But if men are brothers, what about their Father and what about his wandering children too weak or indisposed to return to the Father's house?

Religious education is called for by the very nature of religion and the nature and condition of childhood. Through all of the centuries down to recent times its promotion through education was regarded a matter of course. But Protestantism in an evil hour began to give more attention to reclaiming grown up people than to nurturing growing children. Just now there is a wide awakening as to the possibilities and duty in the religious education of children. It is no longer thought that the child's religion must be a small edition of that of the adult. Education is not meant to take the place of religion, but rather as a means to it. Under proper training and teaching the child will come so to face God and his own privilege and duty that everything

shall be propitious for the greatest of all decisions and the most fundamental of all experiences. Deliberate choice and a clear consciousness of states reached may be delayed or partial beyond what is usual with the adult, but Christian nurture, earlier and later, should supply the suitable conditions for proper expression and attainment through every stage of life.

The following statement by Dr. George B. Stevens, while setting forth important truth, does not seem to give a distinctive place to the "new birth." "The human soul is as Tertullian said 'naturally Christian.' The Christian life is the flowering and fulfillment of man's native capacities and possibilities as the offspring and image of God. Christian character is not foreign, but germane, to human nature. In the religious life man finds and realizes himself." If a transcendent or supernatural element is not explicitly recognized, it is easy for it to be overlooked or denied. Character is of course the important thing, but we must not lose sight of what makes and sustains character. Doctor Mullins presents well the different types and stages of conversion in the following statement: "There are emotional conversions, in which the feelings predominate; intellectual conversions, in which the reason plays a leading role. In others the will and a new course of action stands out most distinctly. There are child conversions, and those of adults, with varying manifestations. There are some which result from a gradual and slow educational process. In others the crisis arises suddenly and the decision follows quickly. In some, again, the transition is only known in its after effects. The subject is not conscious of it at the time. In recent years much emphasis has been given to the value of the period of adolescence for the conversion of boys and girls."

CHAPTER XII.

SANCTIFICATION

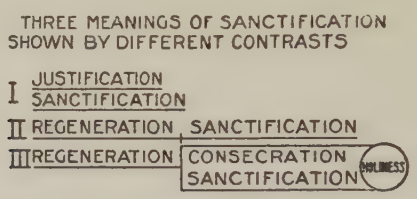
Meaning of Terms Employed—Favorable Elements in High Claims—Unfavorable Elements in High Claims—Practical Suggestions—Induement for Service.

A great deal of confusion on the subject of sanctification is due to a difference in the use and meaning of the terms employed. Before discussion or controversy is entered on there should be an agreed use of terms.

Meaning of Terms Employed.

The first and most general use of the word sanctification is for all of the work of grace in us as distinguished from justification, or the work done for us. This is still the German use of the word. The evangelical reformation of the eighteenth century in Great Britain and America laid stress on regeneration along with repentance, faith, and assurance, the conceptions that are expressed by the word conversion. Thus regeneration was made to be the head and beginning of the work done in us, and sanctification was made to be all improvement in grace, through the work of the Holy Spirit, subsequent to regeneration. This is the prevalent meaning of the term sanctification. Sometimes the term is used for the negative or putting-off side belonging to the work of grace subsequent to regeneration, while the word consecration is used for the positive side as manifest in spiritual commitment and advancement. The word holiness is used for the state in which the process or pro-

cesses of sanctification culminate. The above statements are illustrated by the following outline:



With a proper understanding of terms, many questions are settled before they are raised. If we should spell the word holiness w-h-o-l-e-n-e-s-s, many points would be settled, or would not be raised. Sanctification will be considered here in the second sense above given, and from the standpoint of the high claims made in its behalf. We shall first notice the favorable features in these high claims.

Favorable Elements in High Claims.

1. The number and variety of scripture texts give to sanctification a prominent place and a secure title. Rev. C. Briggs, author of a book entitled "The Canaanites Exterminated," was speaking cautiously before a prominent congregation on the higher life, when in a beseeching tone he said: "Brethren, if you please, and if you don't please, 'This is the will of God, even your sanctification.'" (1 Thess. 4: 3.) The following passages are pertinent: "Follow after peace with all men, and the sanctification without which no man shall see the Lord." (Heb. 12: 14.) "But now being made free from sin and become servants of God, ye have your fruit unto sanctification and the end eternal life." (Rom. 6: 22.)

2. Sanctification, under one name or another, is one of the foremost themes of the hour. What has been said of

the progress from the objective to the subjective, and advance in the subjective, gives the force of this thought. In every great preacher of our day there is a prominent mystical element. Sanctification is not an isolated experience, but extends to the whole man and the whole life.

3. Sanctification is by faith. Madam Guyon and others proclaimed this doctrine. It became the leading thought in the writings of the American philosopher, T. C. Upham, as set forth in his books, "Divine Union," "Life of Faith," and "Interior Life." These books have had a great influence in shaping the Keswick movement in Great Britain. If sanctification is by faith not only its extent but its very character, together with its process and outcome, is influenced by the faith exercised.

4. A proper view of one's spiritual standing lays stress on the individual. Race connection is not everything. Some persons would make us believe that we sin in our prayers and that our very tears need washing. A proper view gives to the sincere believer at least a moment in which he can celebrate and rejoice in his close union with his Lord.

5. Love is the fulfiller and the fulfillment of heaven's claims. Surely the one who loves will do all that he can to perform his full duty. But if something without or even within hinders this full service, the love is accepted as the fulfillment.

Unfavorable Elements in High Claims.

On the other hand, there are unfavorable elements connected with the so-called high views of sanctification.

1. In connection with these views there is a prevalent tendency to disparage regeneration in order that sanctification may be magnified. Two standards of experience

and life are recognized as distinctly marked within the fold of believers.

2. Sanctification is put in a single act and in the past tense. This is not in agreement with the Scriptures or general experience.

3. There is a tendency to overlook race connection. Neither the individual nor race connection can justly, or safely be overlooked. Through race connection we have the boon and rich possibilities of existence, and we should not seek to escape the responsibilities and necessary struggles involved in race connection.

4. Those who hold to special theories of sanctification are liable to unhealthy subjectiveness, presumption, censoriousness and fanaticism. The unlovely things here met should not prejudice us against the higher experience itself. The worst is the perversion of the best. If we are to have influence over those who are tending toward extremes or perversions, we must convince them that we have a sincere interest in the goal that they profess to be seeking.

Practical Suggestions.

A few direct suggestions may be helpful.

1. In general, our presentation of the claims of a high spiritual life should be positive, not negative or controversial. Our sympathy should be sincere and evident.*

2. Sometimes we, or others who have good poise or preparation, may have occasion to be severe. When the Zwickau prophets were carrying into extravagance the teachings of the Reformation, Luther, who was in concealment at the Wartburg, suddenly appeared on the streets at Wittenberg. When the prophets, seeking to justify them-

*"*The Exalted Life,*" by Bishop N. Castle, D.D., a book published by the Otterbein Press, cannot fail to be stimulating toward a purer and nobler life. It gives wise counsel against unhealthy and unsafe tendencies.

selves, said: "but the Spirit, the Spirit," Luther replied with his accustomed directness, "I smite your spirit on the snout." He saved the Reformation and put the deformation in its grave, where, however, it refused to stay.

3. One of the wisest sayings of Wesley, who was certainly not unfriendly to a true mysticism, was: "All other enemies of Christianity are but triflers; the mystics are the only ones to be feared." Those who attack under a hostile flag can be met in the open and driven away, or at least may be hurled back from the ramparts; but those who carry the flag of Christianity and at the same time corrupt its essence, how shall they be met?

4. The greatest difficulty in dealing with the subject of sanctification is occasioned by the many sides and the great wealth of material which the subject presents. A theory may be adopted which subordinates many and greater facts to some real, though incidental fact. Other persons and other times are condemned without discrimination. No theory is to be accepted that does not acknowledge the sainthood of the saints of all the ages. We may and should hold a theory, but it ought to be too biblical and too Christian to be called by the name of any person or party.

5. In order to health and service, a clear relation to objective elements and practical duties should be maintained. The following maxim commends itself in this connection: "Look out and not in, look up and not down, look forward and not backward, and lend a hand." Tendencies that would lead to perversion and wreck may by the heeding of kindly cautions, be saved from such an outcome.

Inducement for Service.

A subject closely associated with personal privilege in connection with spiritual life is that of inducement for service. Many of the suggestions and cautions pertaining to the former are applicable also to the latter. But as there is special service to be performed, so there is to be special preparation for that service. Sincerity, genuineness, a living appreciation of the possibilities and responsibilities involved, and faith in the resources of grace and the power of the Spirit, are primary requisites. Here the features are so many and so diversified that any one narrow theory cannot comprehend them all. The highest equipment for the highest work in the world is to be had for the taking. An engaging, balanced and consecrated personality, set free to work for God and humanity, has pledged for its success all resources in heaven and on earth.

CHAPTER XIII.

ECCLESIOLOGY, THE DOCTRINE OF THE CHURCH

Prefatory Quotations—Generic Character—Christian Church—Authorization—Man's Place and Responsibility—Notes—Attributes—Creeds—Government — Members — Denominations — The Congregation—Church and State—**Supplement:** Nature and Obligation of Baptism—Mode of Baptism—Subjects of Baptism—The Lord's Supper—The Bible and Missions.

Prefatory Quotations Relating to the Church.

"Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."—*Bishop Hooker, in "Ecclesiastical polity."**

"The expression 'invisible church,' was first used by Luther. Zwingli was the first to use the word *visible* as applied to the church. Before the Reformation, the word *church* always means a visible institution, and this still remains its most proper sense. What men mean by the language, 'invisible church,' is expressed in the Scriptures by the language, 'kingdom of God,' or 'kingdom of heaven.' Doctor Schaff says, 'The kingdom of God precedes the institution of the church, and will outlast it . . . The visible church is a training school for the kingdom.' (See Schaff's 'Church History,' Vol. VI., p. 521.)"

"Political constitutions cannot be entirely depended on for analogies. The church is a spiritual kingdom before it is a church. It has an unseen Ruler, and has for its law a divine revelation. To the minds of some Christians this spiritual character is all that is necessary, and with others who do not go so far it is yet allowed to bridge great chasms and to remedy the working of defective or pernicious principles. Another class of Christians, making churchly

*With the exception of this first paragraph, the prefatory quotations here given are from various articles and addresses by the writer. They all relate to features more or less fundamental connected with the organized church.

authority identical with the kingly authority of Christ, become intrusive upon rights lying beyond the proper purview of the church. Thus between stopping short of what is required in the church and going beyond the legitimate sphere of the church, the most variant and antagonistic elements find a place in the government of the various churches—often even in the same church. Political states have determinate boundaries, their own proper subjects, and can enforce obedience; and the things with which they deal are largely of a tangible and necessary kind. The church has to win its way and commend its purposes in the face of blindness, indifference, and opposition."

"Every view that we take indicates that ecclesiastical constitution is an unsettled quantity, and that, in order to fulfill its end, it must repose large power in the hands of those who, by their wisdom and responsibility, shall make it an instrument for liberty and advancement as well as for security."

"A church cannot be arbitrary in its organization and purposes. To save itself from unpardonable presumption, it must aim, by suitable methods, to fulfill both to its own members and to the world all of the purposes of the church of God. This does not exclude individual judgment, and thus all variation. Much less does it exclude adaptation and progress. Wantonness and caprice, however, should find no place."

"Judicial decisions in the United States recognize two classes of churches—those that are strictly congregational and those that have an ascending series of judicatories terminating in a supreme ecclesiastical court, the Episcopal and Presbyterian churches being of this class. Within the three Protestant forms, many variations are possible, and likewise, the three forms may be more or less fully brought together in the polity of the same church. In view of the preceding statements, the questions naturally arise, whether it is not a matter of indifference what polity is adopted, and whether there is any advantage in a study of principles or in a regard for historical development. The answer is the same here as elsewhere; namely, the larger the liberty, the greater the range of selection, and the more varied the conditions, the greater is the necessity of a thorough understanding of principles, of present conditions, and of self-restraint. Enlightened self-regulation and self-direction are the just complement of liberty, and necessary to the discharge of our personal duties. Others, according to their situation and conviction, may determine their particular course; our conviction may lead us in a different course."

"The United Brethren Church is not primarily congregational, but belongs to the class of churches having an ascending series of church courts under a common jurisdiction. This fact was made very prominent in the recent church suits. Because of the use of the term 'bishop' with reference to the highest offices of the Church, many have hastily denominated the government as episcopal; and others, because only elders prior to 1889 were eligible to the General Conference, have pronounced the government presbyterian. The fact is, the government is composite, episcopal and presbyterian elements existing in connection with the congregational elements. This is the unique feature in the polity of the Church,—not that some other churches do not combine the different forms in some degree, but in that in the United Brethren Church the different forms have greater freedom in asserting themselves."

"In the field of thought, and in the industries and activities of life, the first introduction of conscious theory may be disturbing, and the first results less satisfactory than those issuing from the old, unreasoned methods; but afterward the enlarged and enlarging results of just principles appear. Christianity and the Christian church do not stand as exceptions to this law of progress. Perhaps the prejudice against church statesmanship, or wise churchmanship, may be due to the wide distance that some cause to intervene between the actual and their ideals. A popular review declared, in a recent number, 'Ideals must often yield to, or rather identify themselves with, existing conditions, and gradually modify them as opportunities may permit.' The issue is not between bad theories and existing conditions, but between sober theory and wise planning on the one side and drifting on the other. Between these we must choose. At times, generally after long intervals, great areas or entire systems may be transformed, under one comprehensive plan, but usually single members of a system are to be dealt with, and the conditions of normal growth specially regarded."

"The proper aim for a denomination is not to seek to maintain some historical characteristic or accident, which course might involve violence to sincerity or conviction, but to make the denomination more and more the perfect expression and instrument of the divine kingdom. If this should make all denominations alike, or one at last, who would regret the issue? The organic union of the various churches, if at all possible, will be hastened by proper attention to the various folds rather than by a premature tearing down of denominational fences. At the proper time there shall be one fold and one Shepherd."

"It seems to be the purpose of Providence that the forms and distinctions of the various branches of the church of Christ shall not settle down and harden in their isolated and antagonizing character. We are to recognize a continued progress, with large changes of condition for the church. The church must be left free, so that exigency instead of bringing destruction may call forth her fresh powers and make her an increasing blessing. Particularly in the church, principles outweigh rules. The division of churches, as of the Methodist Episcopal Church after 1844, and the union of two or more churches to form a single church, as in the forming of the United Presbyterian Church in 1858, bring the severest strain imaginable upon the polity of churches. In case of the division of an associated church, the body that has followed rules and methods regularly prescribed and has had the authorization and approval of the highest ecclesiastical authority is recognized by the civil courts if cases involving civil rights are brought before them."

"Union of churches is to be effected according to existing articles providing for amendment of organic law in the respective churches, or in the absence of such articles according to the custom regularly in vogue in such cases. In this freedom the hopes of the future are largely to be found."

GENERIC CHARACTER OF THE CHURCH.

The word church, as found in the New Testament, means the assembly, the called out (*εκκλησία*). Our English word church comes from the Greek meaning the Lord's house (*κυριακή* sc. *οἰκια*). The most general conception of the church, as thus indicated, is that it is the body of those that worship and serve the true God, standing out from the world by some visible note or token.* Conceptions more specific are not only admissible, but for most occasions, are even required. Conceptions more general, while admissible in particular relations, come under a loose or tropical use of the term. In the general sense the church was established in the earliest history of our race when men began "to call upon the name of the Lord." It assumed increased distinctness with Noah, Abraham, and Moses, and attained its peculiar and complete character with the outpouring of the Spirit on Pentecost. The church is the divine institution in the world for the saving of men and for the worship of God. In its sweep it extends through the ages, forming the central current in all human affairs. The church, the state, and the private family are reckoned together as the three primary institutions, each required in its place to enable humanity to reach its goal. The church has a place no less essential in principle than the two institutions associated with it, and certainly has over it a divine sanction no less clear. Nevertheless, as the relations involved require

*"Ignoring what is peculiar to any given age or dispensation, we may in general define the church as an organization of those who love God, existing permanently under some prescribed constitution for the purpose of worship and testimony concerning him. More broadly, the church of God on earth is the company or community of the pious separated spiritually from the rest of mankind, and existing organically, through all time in order to bear witness to his person, authority, truth, and grace, and to worship and glorify him before the world."—*Doctor Morris' "Ecclesiology,"* page 18.

a spiritual character higher than that natural to man, and an apprehension of moral elements lying out of the reach of man's natural powers, a special divine founding of this institution was necessary. The church thus assumed primarily the character of a positive institution. Also, as the church rests upon the highest exercises of a quickened moral nature, the constraint that would lead every individual to become a member of the church is moral rather than necessary or mechanical. The fact that the church is, in the main, a positive institution, instead of releasing men from obligation to it, addresses the will even more directly, and requires both the attainment of the requisite spiritual character and formal union with the church. In pursuing our subject, we are compelled, in view of the nature of the church, to look for authority and constructive principles to the Bible, and in a secondary way, to a discerning and responsive element in the quickened spiritual nature of man.

SPECIFIC CHARACTER.

The expression "Christian church" came into appropriate use through the work of Christ and the outpouring of the Holy Spirit on Pentecost. Yet the Christian church is but the continuation and completion of the church of God as existing in former dispensations. We start with the imperfect and come forward to the perfect. On the other hand, it is proper to start with the Christian church as finally established, and then go back and include under this conception the progressive elements unfolding themselves through various stages, and terminating in the complete. The perfect has a right to include the provisional or rudimentary beginnings leading to it. As an illustration, the religion of Christ includes on the one side, natural religion, and on the other, Judaism.

The church is a visible institution. When Christ speaks of the realm in which the principles of his gospel are invisibly wrought out, or when the characteristic of visibility is not put into the foreground, he uses the word kingdom, not church: "The kingdom of God cometh not with observation" (Luke 17:20). Much importance lies in the emphasis that we put upon the visible character of Christ's church. Primarily the church does not consist of individual believers as such, nor yet of individuals with a restricted reference to their relation to God. Under the word church, subjective character is implied rather than fundamentally asserted. Those who, when they refer to the church, always take pains to indicate that they refer to an invisible institution, are in darkness or under delusion both as to the character and mission of the church. The church has a work to do, which, in the extent of the outward elements involved, goes far beyond what appertains to the state. The church must contend for its place in this hard, matter-of-fact world, wrestle with conditions and customs almost immovably fixed, and must furnish instruction and defense, a roof and a table, for those who have been rescued from sin and death. After the term church became established with reference to the organism that it denotes, it came to be used, as occasion made appropriate, for the body of believers. But even in such cases, there is generally implied a relation to an organism, or to some visible attribute. Standing against the term thus used, especially against the idea of the collective body of professing Christians, we have as a later introduction, the expression "the invisible church." For the purpose of effective contrast, the expression is allowable and even advantageous. But thus used, it conveys not so much a positive conception as a disavowal of unevangelical error. The expression "invisi-

ble church" is a declaration that the church as a visible institution cannot be taken as absolutely indicating the nature and extent of the kingdom of God. Only God is capable of tracing and estimating the kingdom of his grace. This fact, instead of discouraging attention to the visible church, points out the more distinctly to us the visible church as our sphere and as furnishing the method of our agency.

The primary feature in the visible character of the church is in this, that those who believe in Christ make a profession of their faith. In individual cases, especially if a person without his faults is hindered from going further, such a profession would, in an important sense, constitute membership in the visible church. But the idea and work of the church contemplate and require further steps, such as baptism, formal connection, and active co-operation with the church. The particular character of the church may best be seen by our noticing the authoritative founding and logical necessity of the church.

AUTHORIZATION.

Even if in the Scriptures there were no express authorization of the church as a formal organization, it would be the nature of Christianity to produce such an institution.* A common faith and the moral aim of Christianity would lead to common customs and effective organization.

But there is from Christ himself an express authorization of the church as a formal organization. Circumstances the most solemn and extraordinary connect themselves with this great feature in the work of Christ. He had been

*Where the Holy Spirit unites the hearts, there a community must exist from which will soon proceed a communion distinct from every other.—*Van Oosterzee's "Christian Dogmatics,"* page 699.

Doctor Morris elaborates the following headings: "1. The church constructively in the religious nature." "2. Religion as an experience requires the church." "3. Religion perpetuated and advanced through the church." "4. The divine glory revealed through the church."—*"Ecclesiology,"* pages 34-39.

rejected by the Jewish leaders. Galilee, the scene of the greater part of his personal ministry, ceased to afford him an encouraging field. He with his disciples, turned aside into the regions of Tyre and Sidon, and soon afterward made that lonely journey to Cæsarea Philippi. While on this journey, standing apart by himself, he addressed the Father in prayer, just as he had betaken himself to prayer before he chose the twelve. Then summoning his disciples about him, he asked those two questions of fathomless significance, and on receiving the great confession at the mouth of Peter, announced his church. (Matthew 16: 18.) Christ's language at this point, along with a reference to the same subject found in the next chapter but one (Matthew 18: 17), affords the only reference to the church by name to be found in the Gospels. Christ was on the eve of completing his personal ministry. He now established his church to accomplish and secure the great end for which he came into the world.*

As Christ, by his own authority, established the church, it is of the utmost importance that we look into the terms through which the authorization was made. We may thus obtain light as to what the church was to be, as well as a firm conviction that Christ actually ordained the existence of the church. Christ said: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church." (Matthew 16: 18.) In this language Christ speaks defi-

*"But it was on his way to the northern region that there occurred an incident which may well be regarded as the culminating point of his earthly ministry. . . . Only his disciples were near him as he stood apart in solitary prayer. And when the prayer was over he beckoned them about him as they continued their journey, and asked them those two momentous questions on the answers to which depended the whole outcome of his work on earth."—*Farrar's "Life of Christ,"* page 234.

The following in the same line is from Doctor Pope: "At a memorable crisis in his history, our Lord gave his institution its new name: my church. Twice, and twice only, he used it, and on two occasions closely connected. . . . . Putting the two passages together, we have a summary of the Savior's will concerning his future congregation."—*"Compendium of Theology,"* Vol. III., pp. 260, 261.

nitely of building, founding the church. He authorizes and requires the organization of the church. He does not speak of an invisible kingdom, or of a kingdom with an invisible basis. The elements in contemplation are the most tangible. The field is the world with its enmity and discord. Selected and purified elements from the world, therefore, are to be laid under contribution. The subjects are men, and their influence is also to be paramount in the church; thus the highest elements that can be evoked from mankind are to be enlisted. Christ declared: "Upon this rock, (*petra,* referring to Peter) I will build my church."* There is no reference here to a primacy or a perpetual succession. The chief reference is to Peter's personal position in the building up of the church. Christ, after his resurrection, after again using most searching questions, gave him the charge, "Feed my lambs. . . . Feed my sheep." Peter opened the door of the church to the Jews on the day of Pentecost. In receiving the household of Cornelius, he opened the door to the Gentiles. He continued at the head of the oldest section—the Jewish—of the Christian church. He shut the door to Ananias and Sapphira, and to Simon Magus. The fact that no exclusive primacy was intended is clearly shown by the statement in the eighteenth chapter of Matthew, in which the other disciples are included on the same level with Peter as being entrusted with the keys.

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*That this is the right interpretation is now quite generally admitted. Christ is not spoken of in the Scriptures as being the foundation of the church, but as being the head of the church (Ephesians 5:23). A higher designation belongs to Christ than that of being the foundation of the church. He is the foundation of salvation, or, by a liberal interpretation, of the spiritual kingdom, "which is righteousness and peace and joy in the Holy Ghost." Matthew 1:42; 1 Peter 2:6; 7:1; 1 Corinthians 3:11.) "That this [as above] is the simple and only interpretation of the words of our Lord, the whole usage of the New Testament shows; in which not doctrines nor confessions, but *men* are uniformly the pillars and stones of the spiritual building. See 1 Peter 2:4-6; 1 Timothy 3:15 (where the pillar is not Timotheus, but the congregation of the faithful), Galatians

MAN'S PERMANENT PLACE AND RESPONSIBILITY.

The significance, with reference to the church in aftertimes, of Christ's language, may best be understood by noticing the questions of Christ, and the answer of Peter. Christ asked: "Who do men say that the Son of man is?" "Who say ye that I am?" Peter answered: "Thou art the Christ, the Son of the living God." Christ declared that this answer was inspired of the Father. The language following, as before explained, was addressed to Peter, but addressed to Peter in view of what his confession revealed him to be. The other apostles would rank with Peter in the proportion in which his confession was also their confession. And what the character or attribute revealed by this confession was to the apostles in their extraordinary position, that this same character or attribute would be to every believer in the usual and permanent conditions throughout the history of the church. The idea of a fixed succession in respect to authority is totally excluded by the emphasized personal ground on which the commission was based. We may thus adopt the language of Origen, that the striking language of Christ was addressed to Peter and "to every Peter who is what that Peter was." Here we have the practical truth, that the interests of Christ's church rest upon a personal foundation—a foundation of human hearts and minds, human shoulders, and hands, and feet.

2:9; Ephesians 2:20; Revelation 3:12; [also Revelation 21:14]."—Alford *in loco*. See also Meyer.

Notice the following from Van Oosterzee in regard to the primacy: "We need not deny that now and then this doctrine has been contested on the part of Protestants with less solid weapons. To these belong certainly the forced exegesis which understands the great words respecting the petra only of the confession and not of the person of Peter. We at least do not doubt that the last is unreservedly meant."—*"Christian Dogmatics,"* page 720.

Doctor Bannerman makes the following reluctant statement: "I cannot help thinking that the natural interpretation of the passage does seem to involve the declaration that, in some sense, and to a certain effect, Peter is to be regarded in his official character of an apostle, as upholding the superstructure of the Christian church."—*"Church of Christ,"* Vol II., page 255.

The members of Christ's church must be such men; then all the interests of his kingdom, so far as the same are committed to men, whether reference is had to evangelizing, to edifying, to government, to worship, or to good works, will be in responsible hands. If the members of the church are not such men, the interests of Christ's kingdom are, nevertheless, though not by any unassailable right, in their hands. Their unfitness means perversion and misfortune. When, shortly after Christ had issued the important commission, Peter began to rebuke him in regard to his suffering himself to be put to death, Christ said to him: "Get thee behind me Satan; thou art a stumbling block unto me." Peter, the rock of foundation, becomes the stone of stumbling. For the time being he lost the significant place just given him by Christ. None the less does present unfaithfulness mean forfeiture. Yet Christ's statement that the gates of hell shall not prevail against the church, along with the testimony of centuries of experience, puts beyond all doubt the fact that earth knows no surer foundation than the personal foundation that is the result of the offices of God upon the susceptible heart of man. Men, through such agency, become "partakers of the divine nature." Continually the effort is being made to find the keeper who shall keep the keepers. Such a personality exists, and he is not the pope of Rome, either. The believer who depends for light and direction upon a higher source than "flesh and blood" is the sought-for personality. The pope is but a specious counterfeit.*

*The fact that the interpretation, as given above, of the famous passage in question, is liable to be perverted, no more condemns the interpretation than the liability of the passage to be perverted condemns the passage itself. The perversion of the passage has led to monstrous consequences. This, however, may prove nothing more than that the principle presented is of a fundamental character, and that Satan uses master strategy in selecting it for perversion. To reach and acknowledge the true meaning is to secure the benefit intended by Christ, and to thwart Satan.

Making use of the elements thus brought out, the Christian church may be described as being the community of those receiving and confessing Christ, and living in obedience to him, being thereby separated visibly from the world, and existing under suitable organization for the purpose of edification and worship, and of bearing witness to Christ, and saving the world. The church as thus described, with allusion, however, to its perfected character in which it approaches identity with the kingdom of our Lord, is referred to in the Scriptures as the "temple of God"; as the "city of God"; as the "pillar and ground of the truth," and as the "bride" of our Lord. While not in nature identical with Christ's spiritual kingdom, it is nevertheless necessary to the development and perpetuity of that kingdom. What manner of men, then, ought those who compose the church to be, seeing such a holy agency and such unfathomed destinies are conditioned upon their faithfulness!

NOTES.

The notes, or identifying marks of the church usually named by Protestant writers, are the preaching of the word of God in its purity and the proper administration of the sacraments. These as being objective, or as being open to objective determination, and as being susceptible of universal prevalence, are generally admitted. Other elements, such as faith, organization, and discipline, as being subjective or variant, though generally included in the definition of the church, are liable, if definitely stated, to reject from the church, what should be included, or on the other hand, to include what should be rejected. They may be more properly treated under the head of attributes.

ATTRIBUTES.

The attributes of the church, more properly of the kingdom of God, are, as frequently given, apostolicity, catho-

licity, sanctity, and infallibility. The kingdom of God must represent apostolicity—must represent definitely, comprehensively, and abidingly, the teachings and customs given and required in the Scriptures. Catholicity implies unity of life, the absence of such defect, excess, or bias as would divide or limit. Sanctity contemplates obedience to the moral law, and imitation of the benevolent spirit of Christ. Infallibility would be exemption secured to the kingdom of God in all the ages against error and blinding as to essential truth and as to necessary guiding principles. The relation of the subjects heretofore presented to the subject of attributes is this: We begin with the kingdom of God. We have here eternal truth, fixed reality. Interpretations may differ but not the thing interpreted. We seek to discern the ideal elements of this divine kingdom. We have here the community of believers with such attributes as those named. Then we come to the definite conception of the church as heretofore given. If it were possible, we would define the church as an institution in which the community of believers, with the attributes named, has assumed an external character with reference to the specific purposes involved. However, owing to human imperfection and to the intrusion of perverse elements, and on the other hand, through God's condescension to work with and for man as he is, the actual church does not correspond to this ideal pattern. Consequently what we discern in the church is that some of these attributes only tend to become actual and pervasive. Others are present to the extent that they not only prevent the failure of the purpose of the kingdom, but guarantee its final triumph. For example, a tendency to external unity, in one form or another, is a mark of the church, as actual unity is an attribute of the kingdom of God. Infallibility the church may claim to the extent that it cannot fall into fatal er-

ror or remain abidingly under error that would defeat its proper mission.* Even in administration the church has a pledge given to it. Christ's language, "Where two or three are gathered together in my name, there am I in the midst of them," has a primary reference to the church sitting in matters of discipline. In giving a definition of the church, therefore, we include somewhat less than the conception of the actual kingdom of Christ externalized, and somewhat more than is found in the actual church. In naming the notes of the church we aim to name nothing but what may actually be found. Thus we begin with the perfect spiritual kingdom, though not calling it the church, and stop with outward elements so meager that they must always and everywhere be found. Intermediate we have the actual church with a definition that appropriates some of the theoretic elements of the kingdom that are not actualized.

CREEDS.

The Holy Scriptures contain the sufficient rule of faith and practice. Creeds do not supplant the Scriptures, but acknowledge their authority and point out more specifically their meaning. They emphasize the cardinal doctrines of salvation, and raise a barrier against great or peculiar errors to which the church may be exposed. Creeds are necessary for apologetic purposes—for commending the truth to those who are without;—for polemic purposes—for defense against errorists;—for purposes of edification—to furnish light, nutriment, and stimulus to believers. In the absence of all prepossessions in their favor, and despite all prejudice against them, creeds, written or unwritten, will always be produced by a living Christianity. Christianity

*This church of believers also is in the long run infallible as to the great subject matter of the gospel of salvation."—*Van Oosterzee's "Christian Dogmatics,"* page 709.

both promotes doctrinal study and is promoted by it. A living and working church in this world of giant battles and subtle foes, almost necessarily develops a formal creed. For a time great spirituality, or the absence of motives to attract the worldly into the church, or perhaps the influence of a great leader whose teaching is accepted as doctrine, may make the necessity less urgent. But history shows that in general a formal creed, definite, positive, and prudently restricted, has had an invigorating and unifying effect of the most helpful character. Doctrines are men's interpretations of the great facts and principles of the gospel. In healthful and favorable conditions, these interpretations will make advances and at the same time will submit to modifications. New circumstances will bring other features to the front. Thus, new creeds will come into existence, and old ones will be modified.* Creeds should not hamper, and yet, if too general, they would become worthless. A strong conservative tendency, but not a blind and superstitious regard for the past, should govern the church in its dealings with creeds.

GOVERNMENT.

Government is made necessary by the very nature of the church, and is clearly recognized and required in the Scriptures. Government is necessary for the direction and assistance of the most upright and the best disposed, and is required for the restraining of the wayward, and the exclusion of the incorrigible. The order and work of the church would fail without it. The good will of individuals, so far

*"It should be held constantly in view that the church which frames a creed, has a right at any moment to revise it wherever it is defective—to modify, expand, abbreviate, change the document itself, and also to regulate at all times the use or abuse made of it by ecclesiastical authorities. Such a prerogative is certainly to be exercised with great caution, but the right to exercise it, like the right to interpret Scripture, is cardinal in Protestantism, and is inherent in every Protestant church."—*Doctor Morris' "Ecclesiology,"* page 45.

from making it unnecessary, requires it as an instrument. For the work of instruction and government, suitable office-bearers must be provided.

The question as to form of government, as to what the Scriptures require, or as to what form is ideally the best, is not so easily answered. Various theories are held.[1] Many Episcopalians, inheriting the extravagant claims of the Roman church, assert that episcopacy is of divine right and that all other forms are unauthorized. There are advocates of the presbyterial and congregational systems who put forth claims almost as arrogant.[2] The majority of scholars, however, recognize no specific form of government as of exclusive scriptural sanction. The ship was not completed at the beginning and the rudder lashed for the entire voyage. In general, Christ taught and left his teaching to rule through the quickened spirits and enlightened minds of believers. This does not mean that the church should rule without organization or plan, but that it should develop organization and method. In the words of Christ, in the words and acts of apostles, in the genius and purpose of Christianity, and in experience, large treasures of instruction and admonition are found; but certainly as regards specific forms of government, not one syllable of authority. As a foundation principle, it may be asserted that authority in all of the matters of the church is deposited with the body of believers. The words used by Christ in instituting the church indicate that the interests, prerogatives, and responsibilities

[1]These [forms of polity] may be thrown broadly into two general classes: government by the priestly orders, government by the church. Government by the priestly orders exists in two leading varieties, the hierarchal and the prelatic. Government by the church also exists in two leading varieties, the democratic and the representative. Four different conceptions of church government thus make their appearance historically in Christendom, though rarely without some degree of mixture of antithetic elements. —*Doctor Morris' "Ecclesiology,"* page 121.

[2]These limits do not permit a treatment of the nature and claims of the Roman Catholic Church. Some Protestant churches are not predominantly episcopal, presbyterial or congregational in government, but rather composite.

of the church were reposed primarily with the apostles. As the apostles had no successors of their class, and as after the founding of the church things were left to the ordinary course, we find but one possible foundation of authority and that is with the body of believers, those who continually make the confession that won for Peter so conspicuous a place. Believers may passively consent to an episcopacy, actively construct a representative system such as presbytery, or yet again may participate in a democracy such as prevails in congregationalism. One of these systems may be more conformable to fundamental principles and more advantageous in its workings, but this does not make the other systems wrong, provided the expression and action of the body of believers are not forestalled or prejudiced thereby. It is not to be understood that because the body of believers have authority in regard to the organization of the church they may proceed as they choose, and adopt such rules as their fancy or caprice may hit upon. There are fundamental laws and inherent principles within the limits of which the professed disciples of Christ must confine themselves* Though no human tribunal may have the right to interfere, if they do violence to the general plan and purpose of the church, eternal principles will smite them and God will hold them to account. In any system of government, ministers will always occupy a very prominent place. Their office already gives them a representative character, and the responsibility of government is naturally added to their other representative duties. In principle they of themselves have no more authority than an equal number of the laity; in actual fact they have largely in their hands the government of the church.

*"It is also an important general observation, that in settling the government of the church there are pre-existent laws of Christ which it is not in the option of any to receive or to reject."—*Watson's "Institutes,"* Vol. II., page 589.

MEMBERS.

In general, saving faith in Christ is the ground for membership in the church. The church, as already composed, is to have reference to this standard in admitting to its fellowship.* It belongs to true Christian faith to so shape the character, and influence the conduct, as to make the one in whom it exists a fit one for the communion of the church and a fit representative of Christianity before the world. But if from an experience of the imperfect or arrested advances of grace in the heart or from doubtfulness as to the state or responsibility of applicants, subsidiary inquiries or guarantees should be required, such a course would not be unwarranted. It must look, however, toward a verified planting and working out of the principle of faith in the individual, the guarding of the purity of the church, and the advancement of Christ's kingdom in the world. A member of the church should be Christian in doctrine, in experience and Christian in life. In general, a credible profession of the first two may be received as a pledge of the third. But if a statement should be given and a pledge required in regard to

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*"Reducing this conception of saving belief to its several elements, we discover four definite qualifications for church membership—each and all of which are indispensable. These qualifications are, first, a spiritual knowledge of God, especially as revealed in the gospel, as Father and Son and Holy Ghost: second, repentance for sin as committed against God, and trust in the divine mercy, especially as that mercy is manifested in and through Christ as a Redeemer: third, obedience to God and cordial devotion to his interests and kingdom, culminating under the Christian dispensation in personal conformity with Christ and loyal consecration to his service: fourth a public declaration of such faith and devotion and a holy covenant with God to be his servant followed and confirmed by voluntary communion with his people and, under the gospel, with some branch of the Christian church."—*Doctor Morris' "Ecclesiology,"* page 93.

"He [Edwards] maintains that the particular church must share with the professing disciple in the solemn act in which he is engaging, and that it is sacredly bound to settle for itself, no less than for him, the question whether his profession is credible."—*Ibid,* page 95. Against this view Doctor Pope says: "Due respect to the outward and visible church requires the recognition of all baptized and consistent members of it without demanding personal testimony of conscious experience."—*"Compendium of Theology,"* Vol. III., page 279. He pronounces the theory unsound, "That none are to be admitted to membership who do not give credible evidence to the congregation of being regenerate."—*Ibid,* Vol. III., page 321.

all of these elements, no offense should be taken at this. Even in regard to the profession of faith, it is competent to inquire whether the essential elements of the Christian system are actually held.

Through the exercise of discipline, unworthy and incorrigible persons are to be excluded from the church. Not only is gross scandal a ground for exclusion, but unfaithfulness to duty in and to the church may become a just occasion for exclusion. In connection with the reception of members, the principal thing is a credible profession of faith; but in the excluding of members the principal thing is evil or unfaithful conduct. It should not be forgotten that the first object of discipline is the reformation and salvation of the offender. In seeking the result, the spirit of Christ's own direction is to be followed.[1] The church, however, must enact and enforce general laws for the benefit of all, and cannot, therefore, in all cases be governed by particular conditions. The individual cannot expect every concession and the benefit of every doubt to be yielded by the church. The church has principles, general duties, and its own good name to regard, as well as individual conditions for which to care.

PARTICULAR CHURCHES OR DENOMINATIONS.

Most of what has been said up to this point would apply to the collective body of Christians from the apostolic age down to the present time, existing under a single external organization. But without the condition of a single organization being supplied, we may still have the conception of a visible church, single and universal.[2] We can think of the

[1] "In the royal passage (Matthew 17:15-18) our Lord himself indicates the spirit as well as the method to be pursued in all cases of offense."—*Doctor Morris' "Ecclesiology"* page 150.

[2] We speak of the visible church as catholic, because the bond of union among its members is a common public profession and an outward federal relationship to Christ. . . . There is a unity in the outward profession of all its members, which, notwithstanding minor and accidental diversities

church as made up of those who stand out from the world by common professions, customs, and works, without direction from a common earthly center. If direction from a number of sources should be for the same purpose, and if in regard to principal things various bodies should be of similar character, it would certainly be proper for us to speak of the one visible church. However, various considerations, both practical and vital, call upon us to employ the word church in a second sense, representative of a larger or smaller collection of Christian congregations, or of the body of believers in a particular field, existing under a single organization, or uniting and co-operating through a common system. A church thus existing must sustain the character toward its membership of the fundamental church as already described, and moreover must recognize its co-ordination with other bodies of Christians similarly constituted. The right of churches in this sense—of denominations calling themselves churches—to exist has often been questioned, and in some of its bearings, is one of the leading questions of today. Some denominations seek to justify their existence upon the claim that they alone are faithful to essential principles, and are therefore in a special sense the church. Other denominations go no further than to say that without them an essential feature of the church general would be neglected. Still others allege a providential origin and a more intense devotion to the spiritual aims of the church, or some advantage in the method, or special fidelity to some ceremonial or moral precept, or yet a particular field from which they cannot withdraw without leaving multitudes uncared for. Are these various denominations

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as to place and condition and administration, remains undivided, and knits them together into one body—one among themselves and separate from the rest of mankind. . . . In becoming members of that local church, they [professed Christians] become members of the church catholic and universal." —*Doctor Bannerman's "Church of Christ,"* Vol. I., pages 44-47.

unwarranted? if not, is there a limit? and if so, where? Protestant freedom concedes the right of separation; Roman arrogance denies it. Protestantism sees that the alternative is a forced and mechanical union. But would it not be best for us to use all of our moral power against the organizing or continuance of denominations?* It certainly seems that diversity in the church is countenanced by what we see in the universe of nature. Men themselves were not designed to be all alike. The results of the fall, and the results of the workings of grace have operated to extend diversity. The church in order to help men must be suited to them, and must give a place to varying individuality. Only by unnatural repression can uniformity be brought about. As diversity may suit those already in the church, so it may be of assistance in reaching those yet in the world. A universal ecclesiastical system is exposed to the peril, on the one side, of doing violence to the individual conscience and personality, and on the other, of losing all special and wholesome supervision of the individual. It is also liable to act in ignorance, prejudice, or neglect of this or that particular field, and to fail of enlisting the energies of individual members. Diffusion of responsibility has its stimulating effects, as well as its safe-

*"I do believe that God's purpose, on the contrary, has been to differentiate his church without end. You know that the very highest form of beauty of which you can conceive, the very highest form of order, is multiplicity in unity and unity in multiplicity, the higher the order of unity, the greater must be the multiplicity. . . . Now, what has God been doing? He has broken humanity up into infinite varieties. . . . He has been molding human nature under every variety of influences, through all time. . . . simply to build up a variety, to build up the rich, inexhaustible variety which constitutes the beauty in unity of this great, infinite church of the first-born. . . . I believe all our denominations are historically justified; that they all represent great ideas, either theoretically or practically, which God commits to them in order to have them act upon them; that our duty is to maintain our true inheritance and to prove true to the stock from which we came. We do desire comprehensively to work together toward unity, but mongrelism is not the way to get it. It is not by the uniting of types, but by the unity of the Spirit; it is not by the working from without, but from within outward."—*Dr. A. A. Hodge's "Popular Lectures,"* pages 212-214

guards. So also particular ideas, methods, and phases of Christian life might be utterly lost under a different order of things. A church may not be significant for the advocacy of any single peculiarity, and yet it may present such a combination and balance of elements, along with a zeal that brings it so near the ideal church, as to cause it to fill a place all its own. Last, but not least, the absence of rivalry and emulation might become the occasion of languor and inaction.

In case the individual character of Christian believers should become so improved as to remove largely the dangers and difficulties connected with the massing of Christians under one great organization there would still be the tendency of some persons to seek the larger liberty of smaller organizations. A distinguished writer has said that the minimum of church organizations cannot consist of less than a conservative body standing as the contrast or complement of a progressive body.

The desire to merge denominations, or the inclination to abandon the smaller denominations, not to mention less worthy motives, may be due to the influence of some glittering but fanciful prepossession, due to a tiring of personal or special responsibility, or due to the impression that a brilliant maneuver or a changed spectacle may be substituted for the stern battles, and man-to-man conflict, of other years. There certainly are limits beyond which divisions should not be carried. A whim, an unimportant custom, or the spirit of bigotry, should not become the occasion of division. A Satan-inspired, or even a man-made church is an abomination.

It seems not only reasonable, but evident, that even now the number of denominations might feasibly and advant-

ageously be reduced; not by the forsaking of denominations but by the coming together of some of them of kindred character. As time passes, some denominations will either have to enter into union with other denominations, or cease to exist as a healthful and helpful influence in the world. However, the longed-for day of full external unity will not come—if it is indeed possible for it ever to come—until the prompting and restraining elements of the individual Christian make minute regulation unnecessary. When the individual can live under a liberal church administration that permits free and varying development of character and action, and yet the individual not turn liberty into license, and freedom to do into freedom not to do—then whatever union or affiliation is possible will be easily brought about.*

THE CONGREGATION AS A CHURCH.

A congregation of believers is frequently called a church. Indeed one of the main forms of government would start out with this as the primary sense of the term. Few congregations, however, stand entirely independent. Should all actually stand thus, it would be indeed difficult to find the church of God. The individual congregation, to the extent to which it administers for itself, must supply the elements of a church as before referred to, and to the extent to which it does not find these elements within itself, it must receive them from the general body with which it stands in fellowship.

CHURCH AND STATE.

Various and conflicting have been the theories as to the relations of church and state. In practice almost every

*In June, 1925, there was consummated the union of the Methodist, Presbyterian and Congregational churches of Canada under the name the United Church of Canada. Progress had been made in this dirction for a number of years. The result is hailed as both significant and prophetic, even though a large proportion of the Presbyterians stand aloof.

theory, more or less completely, has been illustrated and tested, and differing degrees of blessing or curse have been the result. The state has tyrannized over the church, and the church has tyrannized over the state. Now the church is made an organ of the state, and now the state is made an organ of the church. Now their claims overlap in a conflicting way, and now territory is allowed to lie between them, which mutual jealousy prevents either from occupying. They have been made to contend against each other, but neither has been ready to consent to the destruction of the other from fear that its own destruction would be thereby induced. In actual working, the vicious theories, though prolific of evil, have not been able to do their worst, nor have sounder theories, though great blessings have accrued through them, been able to do their best.

In America, it is an acknowledged doctrine that the proper relation of church and state is that of mutual independence.* Each has a sphere of its own and in that sphere is sovereign. Yet there are features in which each is dependent on the other. Neither, however, can, on the ground of its special character, directly require anything from the other or enforce anything upon the other. The church can claim from the state recognition and protection the same as other organizations among men, but on no special ground. The state may need the help of the church, but it can require nothing.

It must not be supposed however, that there is no sense in which the church and the state are related. They both go back to the unit of the individual—the same individual.

*"Like different gases, the kingdom of Cæsar and the kingdom of Christ are vacuums to each other. They interpenetrate each other in occupying the same territory, and yet each retains its own identity and properties unchanged. They necessarily affect each other on certain sides, but when properly administered they do not interfere with each other. Having the same subjects, they nevertheless have entirely different ends, different agencies, different laws, and different methods."—*Dr. A. A. Hodge's "Popular Lectures,"* page 272.

The same persons are, or should be, included in each. Every person should recognize the two different spheres to which he stands related; also that he is to discharge the duties of each—not with reference to what either may dictate within the bounds of the other, but with reference to the principles of the sphere in which he at the time is acting. It is not meant that the individual can be one thing in regard to the state and another thing in regard to the church. Whatever he holds to be a sovereign law over him as man, or more properly, whatever is a sovereign law over him as man, is binding in every relation and in every sphere. The church and state, then, present different classes of duties or different modes for their discharge. If as an individual I believe in the existence of God, in a divine government, in the authority of the Bible, and in Christ as rightful king, I am bound to be governed by these convictions in every sphere and in every relation. Furthermore, I am bound by actual realities, no difference what my doubts and denials may be. Thus by prior obligation from which he cannot emancipate himself, by laws written or unwritten, is the individual bound,[1] actual conditions, however, always to be taken into account.

It is to be observed that every one is bound by the truth, by his convictions after he has used his best endeavors to reach the truth, and is not bound by the negations and doubts of others.[2] When as a citizen, in looking to the

[1] "The light of nature is the primary, the word of scripture the supplementary law of the state; while the word of revelation is the primary and the light of nature the supplementary, law of the church. But Christ, and conscience, and the Bible rule equally in each sphere."—*Dr. A. A. Hodge's "Popular Lectures,"* page 277.

[2] "It is capable of exact demonstration that if every party in the state has a right of excluding from the public schools [or any other sphere] whatever he does not believe to be true, then he that believes most must give way to him that believes least, and then he that believes least must give way to him that believes absolutely nothing, no matter in how small a minority the atheists or agnostics may be."—*Dr. A. A. Hodge's "Popular Lectures,"* page 281.

moral order of society and the well-being of the state, I have reference to the sovereign claims made by God, I not only exercise my right, but discharge my duty. If the views and consciences of others are violated, they at least have had the right to express themselves through their act as freely as I have through my act. If I have actually violated the principles of the state, as correctly understood, another and more serious matter is involved. As every one is under obligation to be a Christian and to be a member of Christ's church, so every one, in his place and measure, is both to conform to the law of Christ's kingdom and to make that law operative in all of the public relations of life. While church and state, as organized societies, stand independent of each other, they stand side by side in acknowledging a higher allegiance.

SUPPLEMENT TO CHAPTER XIII.[1]

Section I.

CHRISTIAN BAPTISM.[2]

THE NATURE AND OBLIGATION OF BAPTISM.

"Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28: 19.) This imperative language of Christ, in commissioning his apostles, is decisive as to the obligation of baptism. On the day of Pentecost, when the Christian church was established, Peter proclaimed, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Other passages of scripture show that the requirement of baptism was strictly carried out, and that baptism at once took its universal and permanent character.

While the declared will of Christ was the direct ground for Christian baptism, that will was the expression of all of his attributes, including his wisdom and love. When once baptism is received as a divine requirement, we may expect to see rational grounds or confirmations for the same.

Baptism is a sacred rite. A rite is an external sign or action symbolizing some truth, expressing or promoting some feeling, or declaring some inward act. One or more of these elements, or even additional ones, may be included. Rites are common in every condition of man and in every

[1] "The subject-matter of Chapter XIII., belongs not to doctrinal theology, or even to the wider field of systematic theology, but to practical theology; but it has generally been treated along with Christian doctrine. The supplementary matter here given is a further or fuller presentation of subjects in the field of practical theology.

[2] In the first edition of this book the section on the *Nature and Obligation of Baptism* from the writer's little book on *"Baptism"* was included. In the present edition the sections on the *Mode* and on the *Subjects of Baptism* are also included as the book on *"Baptism"* is now out of print.

department of life. This may be due to the fact that man is a dual being, possessed of body and spirit. It may be that the spirit requires the aid of the body and of outward things to give force and prominence to elements that would otherwise be indistinct or wholly impossible. That our spiritual acts or states may be made known to others, or be shared by them, such outward manifestation may be necessary, or at least helpful. God may be more truly and acceptably honored by a proportionate use of suitable rites. In view of the abundant use of rites and ceremonies on every hand a sweeping criticism of them in religion must be set down to narrowness and prejudice. There is no presumption against them, and when once they are given by divine authority, they may readily be accepted as appropriate and beneficent.

Christ authoritatively gave to his church but two rites—baptism and the Lord's Supper. Christian truth and Christian experience might suggest and prompt additional rites, just as they are the basis of many other things that belong to a developed Christianity, a working church, and a transformed world. But for these two rites, Christ from the first made himself responsible. It is enough for us that he ordained them. After accepting this authority, we may look at reasons and results with gratitude for whatever recommendations and enforcements they may disclose. Loving obedience to the perfect will of the great Redeemer will make these outward observances, as well as all spiritual duty, joyous and full of blessing.

Baptism and the Lord's Supper are generally spoken of as sacraments. The term belongs especially to the Western church. The word, while not found in the Scriptures, gives a good idea of what is their primary character;

namely, their character as covenant acts. The term is taken from the word *sacramentum,* which, in one of its uses, denoted the military oath required of Roman soldiers. The idea of the Christian life as a warfare may or may not have been taken into account when the word was appropriated; but the idea of an initiation and a solemn pledge to faithfulness was justly and strongly set forth by the term chosen. The Greek church, in using the term "mysteries," was far less correct and fortunate.

But along with the covenant use of baptism, and giving it its significance and appropriateness in this regard, is the fitting symbolizing of spiritual truth. There is a manifoldness in all of God's works and appointments. The water of baptism naturally suggests the purifying and refreshing of the spiritual man. According to the frequent statement of the Scriptures, it is a testimony to the lost estate of man, and the renewal by the Holy Spirit of the spiritual nature of man. "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit he cannot enter into the kingdom of God." (John 3:5.) "Not by works done in righteousness which we did ourselves, but according to his mercy he saved us, through the washing of regeneration, and renewing of the Holy Spirit." (Titus 3:5.) "Which also after a true likeness doth now save you even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (1 Peter 3:21.)

Baptism is also a symbol of justification or pardon. Peter exhorted the people to repent and be baptized "unto the remission of your sins." (Acts 2:38.) Prevailingly, the Lord's Supper looks to the death of Christ as the ground for

justification, or what is done for us; while baptism looks to the death of Christ as opening up the way for all spiritual blessings. Thus it shares, in a measure, with the Lord's Supper the commemorating of the atoning death of Christ and the symbolizing of the blessings accruing therefrom.

Baptism, in its symbolizing, leaves no important Christian truth untouched. Its first and fundamental testimony is to the existence and nature of God, the doctrine of Father, Son, and Holy Spirit. Nothing in Christianity has been more universal than the use of, as Augustine calls them, "the evangelical words" given in the baptismal formula. Sometimes, indeed, a shorter formula, "baptism in the name of Jesus Christ," was used, the one truth lacking to complete the arch being thus confessed. The baptismal formula grew to be the "Apostles' Creed," as it is generally called, which as a simple, positive, and connected setting forth of the great truths of Christianity has commanded the assent and admiration of Christendom down to our day.

The great spiritual truths of Christianity, especially the facts of a new life, and of a new humanity, and of a new world, are by baptism emphasized to the individual believer, to the community of Christians, and to those without. If baptism should be neglected or displaced, the solemn testimony and appeal of Christianity would lose much of their force. The truths and facts symbolized by baptism make it suitable as the initiatory rite of Christianity, as a covenant act by which believers declare their membership in the church of God, the visible community of the redeemed. Baptism as a sign declares a new subjective condition of the individual; as a covenant act it is the basis and the witness for the institutional character of Christianity, the visible, testifying, and battling church of Christ. Institutional religion is often disparaged, but the terribly real conditions

to be met, the greatness of the work to be done, and the perils to be encountered make the outward church a necessity. It is not an end but a necessary means to the spiritual kingdom. If the founder of the kingdom saw that the church was necessary, and formally established it, we show great presumption when we disparage or ignore any of the features or factors that give it its character. The preaching of the gospel in its purity, and the right administration of the sacraments, are rightly regarded as the distinguishing marks of the church.

The family of Reformed churches concur in regarding baptism a seal as well as a sign. Christ gives, through his church, baptism, as a pledge of salvation to believers, and they, on their part, in taking upon themselves the sacred rite, give to him their pledge of faithful allegiance. Christ plights his faith to the believer, and the believer plights his faith to Christ, thus constituting a real covenant.

The sacraments are a means of grace, not because of anything in themselves, or in the administrator, but because of the faith and receptive condition of the recipient and the bestowment of divine grace and the accompanying agency of the Holy Spirit. Probably, in the reaction from sacramentarian views, too shallow views generally have come to prevail.

Circumcision was the initiatory rite under the Old Covenant. Baptism takes its place under the New Covenant. The latter is so suitable in its symbolism and so unquestioned in its authority, that it at once took its designed and permanent place. "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh in the circumcision of Christ; having been buried with him in baptism wherein ye were also raised with

him through faith in the working of God who raised him from the dead." (Col. 2:11, 12.) While this passage expresses and emphasizes faith and related spiritual elements, and makes impossible an undue exaltation of circumcision under the Old Covenant, or baptism under the New, it does give to these rites a similar and corresponding place.

There is a broad sense in which the church of all the centuries and all the generations is one. Most of the objections to baptisms would have been even more decisive against the rite of circumcision and the external and provisional character of Judaism. The objections made against baptism, especially against its taking the place of circumcision in constituting an outward fellowship, would be destructive of all institutional character for the church of God. Many virtually, if not openly, say that an institution is unnecessary, that a public, organized community for work and worship is superfluous, that all that is necessary is an inward, individual state and life, the objectors disclosing, on their part, a condition of soul too good for this life, and yet not suited to any other. Christ planted a church, a visible community. It is a means to the spiritual kingdom, and may cease when the end is reached. When that time comes, we shall doubtless receive due notice. A little attention will reveal the fact that the indisposition to recognize anything as the successor to the covenant act under the Mosaic dispensation betrays the absence of strong, constructive, and conserving elements. Baptism, like circumcision, meant not salvation, though favorable conditions thereto are implied, but in a true and special sense, introduction into a new community, having as its purpose the salvation of men and the worship of God.

If the church in all the ages, in a very real sense, is one, and if in the Jewish period circumcision was the initiatory

rite or the sign of a covenant place in the congregation of God's people, how is it that in the Christian period baptism has come to take the place of the earlier rite? An answer to this question should solve many of the difficulties that rise in connection with the subject of baptism. In entering on our inquiry, we may take, for the present purpose, as our definition of baptism, the statement of the Westminster Shorter Catechism: "Baptism is a sacrament wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's." The simplest idea is a ceremonial washing with water, whether by immersion, pouring, or sprinkling. It had its type in the various lustrations, or ceremonial washings, of the Jews from the time of the giving of the law. Ceremonial purifications and circumcision stand side by side, the latter signifying largely, though not wholly, outward relations, and the former signifying inward character or, serving to promote the development of spiritual ideas. Even in Jewish times these ceremonial washings had a growing importance and had assumed a special character, so that in the new era created by Christ, and heralded by John, his forerunner, the ceremonial washing with water underwent certain modifications, and it, besides fulfilling its own office, had transferred to it the office formerly performed by circumcision. The many washings ceased, and the one washing, signifying the new creature in Christ, was handed down as the one token and memorial. Circumcision ceased with the age of preponderating externalities, and baptism, emphasizing spiritual character and relationships, became the covenant sign. The suitability of baptism as the token of the church of the new dispensation is made evident by many

considerations, some of which have been named. It was suitable that, in the age characterized specially by spiritual verities and recognition of individual character, the new sign should be taken and become exclusive, yet not so as to fail to preserve that which in the earlier rite had a continued meaning in the Christian dispensation. Outward and visible elements could not be wholly left behind, and baptism must suit itself to such demands as are permanent.

In vindication of this view as to the antecedent or internal history and development of baptism, the Scriptures may be appealed to. In the New Testament, the earlier purifications by water are called baptisms. "Which is a figure for the time present; according to which are offered both gifts and sacrifices, that cannot, as touching the conscience make the worshiper perfect, being only (with meats and drinks, and divers washings [baptisms]), carnal ordinances, imposed until a time of reformation." (Heb. 9:9, 10.) In the directions for the consecration of Aaron and his sons to the priesthood, the Lord said: "And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water." (Ex. 29:4.) A part of the direction for the setting apart of the Levites for their sacred work was the following: "Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle the water of expiation upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes and cleanse themselves." (Num. 8:6, 7.)

All other purifications are best understood by taking notice of the law of purification for touching a dead body and for kindred defilements. "And for the unclean they shall take of the ashes of the burning of the sin-offering; and running water shall be put thereto in a vessel: and a clean

person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave: . . . But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of Jehovah: . . . the water for impurity hath not been sprinkled upon him." (Num. 19:17-20.) The frequent reference to purification by sprinkling water on persons, and things associated with them, has an important bearing on mode of baptism as later practiced. On the great special occasions, as the giving of the law (Heb. 9:19), and on stated occasions, purification by water was used. The sprinkling of water as a rite of purification is often spoken of. "And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." (Ezek. 36:25, 26.) David said, "Purify me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." (Psa. 51:7.) "So shall he sprinkle many nations." (Isa. 52:15.) "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh:" etc. (Heb. 9:13.) The last passage refers to the general law for ceremonial cleansing, which was at the basis for the many washings and sprinklings through the Old Testament period. The water was taken from a running stream, was therefore living water, and receiving the ashes of the burnt offering combined the ideas of sacrifice and cleansing. If there is a scarlet thread that runs all through the Old Testament, there is also a clear stream of living water flowing down through all its sacred pages. We should

greatly err, if we should not see, beyond the ceremonial purification, spiritual renewal and an education in spiritual things. It would be too much to expect that weak and fallen human nature should not, in many cases, stop in empty forms, endlessly multiplied to make up, if so it might be, for their felt barrenness. The New Testament leaves no doubt as to this vain and repugnant formalism.

These ceremonial sprinklings and washings, both of the truer and of the perverted kind, came to take the name "baptism," a term specially developed and suited to this use. The Greek version of the Old Testament, dating from the third century before Christ, in two passages from the apocryphal books, clearly exhibits this. Judith, a Jewess, was in the camp of the Assyrians. The account of her request of the Assyrian general and of her action is given, as follows: "Let my lord now command that my handmaid may go forth unto prayer. Then Holofernes commanded his guard that they should not stay her. Thus she abode in the camp three days and went out in the night into the valley of Bethulia and washed [baptized] herself at a fountain of water by the camp." (Judith 12:6, 7.) This was undoubtedly a ceremonial purification by sprinkling or pouring by her own hand or that of her servant. The important point is that it was called baptism. The second passage from the apocrypha is the following: "He who is washed [baptized] from a corpse, if he touch it again, what availeth his washing [baptism]?" (Ecclesiasticus 34:25.) This so plainly refers to the general law for purifications, which has already been referred to, that of the nature and manner of baptism we have no doubt.

Josephus, writing in the first Christian century, says, "For those defiled by a dead body, they cast a little of the ashes and a hyssop branch into a spring, and baptizing with

the ashes put into the spring, they sprinkled both on the third and seventh of the days, and after that they were clean." Words preceding this language show even more fully the nature of the ceremonial cleansing to which the word "baptism" is applied. A passage in the writings of Philo, a senior contemporary of Christ, is so definite that it must not be omitted: "Nearly all other persons are besprinkled with pure water, generally in the sea, some in rivers, and others again in vessels of water which they draw from fountains. But Moses having previously prepared ashes which had been left from the sacred fire, (and in what manner shall be explained hereafter,) appointed that it should be right to take some of them, and to put them in a vessel, and then to pour water over them, and then, dipping some branches of hyssop in the mixture of ashes and water, to sprinkle it over those who were to be purified." The reference to the manner in which nearly all other persons were sprinkled, or baptized, reminds of the fact that the Gentile nations, as well as the Jews, had their purification by water. On Gentile washings, and for additional examples of Jewish washings, see the "Mystery of Baptism," by Axtell.

One example out of several in the New Testament, in which the term "baptism," is given to ceremonial washings may be given, "For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; and when they come from a marketplace except they bathe themselves [baptize themselves] they eat not; and many other things there are which they have received to hold, washings [baptisms] of cups, and pots and brazen vessels." (Mark 7:3, 4.) The only new thing in this passage is the extent to which the baptisms are

carried, or the character and extent of the Pharisaic additions.

The baptism of proselytes to Judaism doubtless sprang out of the prescribed ceremonial cleansings. Authorities are pretty equally divided as to whether there was such a thing as proselyte baptism at the time of Christ. Some say that there was, and that it was by immersion; others add that the children in the families of proselytes were also baptized. In times somewhat later, all of this was true. The immersion was performed by the candidate's standing in water up to his neck and plunging his own head under the water. Circumcision was, of course, continued, but the baptism of proselytes was given very great importance. Probably at the time of Christ there was a baptism of proselytes by sprinkling or pouring, much after the manner of the prescribed ceremonial sanctifications, and it may, as some claim, date back to the Babylonian captivity.

What has been said in reference to the use of water in Jewish purifications, in the first place according to the law, and later with Pharisaic additions, prepares the way for understanding baptism as brought forward in the work of John the Baptist. A multitude of sprinklings and washings denominated baptisms, likely also a special but analogous rite connected with the reception of proselytes to Judaism, were forerunners for John, the forerunner of Christ; otherwise, the success of John would have no sufficient explanation. Antecedent elements would incline us to think of the baptism of John as by sprinkling or pouring. The hyssop or the bowl would meet the case equally well. John was himself a priest. His work was to preach repentance and to sanctify the people for the coming and work of Christ. The ceremonial act betokened the inward change.

Christ, in his receiving baptism at the hands of John, was ceremonially sanctified for his work. Likewise, he fulfilled and brought to a close the long series of typical washings, save as by his own appointment he gave to baptism a new significance and a permanent place in his church. He fulfilled all righteousness.

The study of the nature of baptism should bring us to a new sense of its claim upon us. The loss to the individual believer and to the kingdom of Christ from the neglect of baptism might easily be inferred. Obedience in this act is a step to further obedience. By it personal faith becomes more real and firm. By giving baptism its proper place, the fact of separation between the church and the world is made prominent, and the work of evangelization is promoted. When men cease to humor their own natural wayward tempers, obedience in the divine ordinance of baptism will assume new beauty and attractiveness. What more beautiful words could be said of any persons, especially of parents, than the words spoken of Zacharias and Elisabeth? "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke 1:6.) Love will not hesitate to walk in the way commanded by Christ and hallowed by his example.

Those not baptized in infancy should not unnecessarily delay baptism after their exercise of faith in Christ. The Scriptures always enforce or imply immediate action. In our day, various acts, as oral testimony or a written declaration, or some other simple outward act may, for the moment, meet requirements, be what immediate baptism was in the special conditions and circumstances of the early church; but these acts or expressions should not for an indefinite time take the place of baptism. The church of today must

not cease to be Christian by ceasing to be apostolic. Undoubtedly the neglect of baptism in many cases, as well as the failure to secure the full benefit of it in other cases, is due in large part to the low conceptions, weak convictions, and want of faithfulness on the part of Christian ministers. The ordaining to the ministry, while not a sacrament, is a solemn rite, and has its significance largely, as conveying authority to administer the sacraments. Yet, judging by remarks often heard, many candidates for ordination think very much more of the authority to solemnize marriages than they do of the authority to administer the sacraments. On the part of many ministers, little attention is given to the subject of baptism till it is crowded upon them, and then the attention given is not intelligent or sympathetic. Many abuses have come in, in connection with the ideas of the church, of orders, and of office, yet churchliness, orderliness, and obedience still rank as qualities that are worthy.

It may be proper and advantageous to notice some of the errors in regard to baptism that have marred and hindered the church in the course of its history. The Roman Catholic error is the grossest. It makes baptism one of the seven sacraments, all of which of themselves are said to work out a spiritual benefit, so to speak, to work magically. The sacraments are in the hands of the priests. This doctrine is what gives to the Roman church its despotic power. Baptismal regeneration, along with various attendant errors, is included in the doctrine of the Roman Church.

Some other churches share in these views, or sympathize with them in greater or less part. A leading authority states the case as follows: "That baptism is an instrument of grace is the view of the Roman and Eastern churches, and of one (the High Church) party of the Protestant Episcopal and (most of) the Lutheran churches. Nearly the same view is

held by the Disciples of Christ (Campbellites) who regard baptism as the remitting ordinance of the gospel." Those who hold the extreme doctrine of baptismal regeneration, or the doctrine, so to speak, of baptismal justification, support the same by many Scripture passages, in which regeneration or justification is connected with baptism, overlooking the many passages in which the spiritual act or attitude of the subject of salvation is expressly made the condition of spiritual benefits. The coupling of baptism with these benefits in many passages of scripture was because, historically, in the circumstances in which the gospel was first proclaimed, it usually stood in close connection with them. The error in thought or language, thus, of many of the church fathers is easily explained.

The Quakers do not regard water baptism as obligatory after Christianity had separated from the Jewish form. The words in which Christ instituted the ordinance and many statements in the various books of the New Testament plainly show that baptism was designed to be universal and permanent.

While the origin of the Anabaptists was due to a revolt against the doctrine of baptismal regeneration and the various superstitions and tyrannies of the times, it is in some cases a serious question whether "believers' baptism," as it is called, is not characterized, in some cases, with much of the superstition and intolerance of the system at first opposed. It is a nice point to appreciate baptism for what it is, and to avoid making it what the brazen serpent came to be to the blinded Jews.

After noticing grave errors, is it too light a thing to call attention to the pronunciation, *bab'tism,* used by many persons? Unintelligent and unappreciative elements may stand close together under this faulty pronunciation. Dr. L.

Davis, who frequently heard Dr. Alexander Campbell preach often referred to the winsomeness on his lips of the word *baptism*.

MODE OF BAPTISM.

The consideration of the mode of baptism has importance, because of the interest and merit of the subject itself, and also because of the distraction and discredit brought to the church by controversies on the subject.

Three general positions are taken: The first is that immersion is the only legitimate and valid mode. The second is that affusion, or the application of the water to the person by sprinkling or pouring, is the proper mode, many holding that it may, by ecclesiastical authority or by the administrators of it be made the exclusive mode. Most persons who hold strictly to this position concede that by right, or in charity, immersion is to be regarded as valid baptism. The third position is that liberty as to the mode of baptism is to be recognized, the subject of baptism having the right to determine the mode for himself. It will be seen that the examination of the first position will bring almost every feature and point bearing on the mode under consideraion.

The Greek verb *baptizo* (βαπτίζω), which is translated into the English word "baptize," or more properly, is simply transferred into the English language, is used by immersionists as in itself a conclusive argument for their position. They say that the word means mode, and nothing but mode—*to dip*. Those wishing to study the use of the term at length are referred to the thorough treatment given by Dr. James D. Dale, in his work on "Classic Baptism." A brief statement must suffice here. The verb *baptizo* (βαπτίζω) is derived from the simpler verb *bapto* (βάπτω). It is used to express a higher, stronger, or

more distinctive meaning. It is the only word with which ritual baptism is directly concerned. Yet certain purposes may be served by considering briefly the primitive verb.

The word *bapto,* starting with the meaning, to dip, came to mean, also, to dye, to stain, to temper, to tincture, etc. In some of its uses it denoted a result without reference to means or mode of action. The word *baptizo,* starting with the primary meaning of *bapto,* to dip, came to mean, to sink, to drown, to saturate, to incrust, to stupefy, to intoxicate, to destroy, to exert any controlling influence. To a greater extent than *bapto* it indicates a result without reference to means or mode of action. Dr. William Hamilton says, "In secondary use, *baptizo* expresses condition, the result of complete influence effected by any possible means and in any conceivable way." We have not only in classical Greek a progressive meaning and use from *bapto,* "to baptize," but in passing from classical Greek to the Greek used by the Jews and in the New Testament, there is a further progress. New ideas and higher realities compelled old words to take a new meaning. The expansive and transforming power of a new vital force has its examples in every department of literature. The word *baptizo* was the best-suited word for ceremonial cleansing that classic Greek furnished, and the Jews and then the Christians took it and used it for their purpose and in the sense that their use required. No violence was used, or unusual liberty taken, as the various classic meanings of *baptizo* will show, in using the term for any form of ceremonial purification in which water was used. Even the classic writers use the term with such latitude as to include baptizing with tears, or with dew.

In showing that the word *baptizo,* as used by Jews and Christians, did not of itself denote immersion, many examples and proofs may be brought forward. The first evi-

dence is in that among the Jews first and the Christians later, baptism was a ceremonial purification which was performed by sprinkling. The nature of this purification has already been noticed. The fact that these purifications by sprinkling are called baptisms has also been shown by New Testament usage (Mark 7:3, 4; Heb. 9:10) and a passage from Josephus, as well as by two references from the apocrypha as given in the Septuagint. The description of these purifications in Hebrews, and in the writings of Philo, show that sprinkling was the mode used in purifications. It is not the word *baptizo,* but the fact that baptism is the outgrowth and successor of the Jewish purifications, that has the most direct bearing on mode. The word itself is not decisive as to mode. The English Bible, therefore, wisely transfers the term in its general sense. Its use has been compared to the use of the word "kill," which expresses a condition or result, but does not indicate means or mode. To kill one's self is suicide, to kill with malice is murder; to kill under authority of law is to execute. To translate *baptizo,* in classic usage, by immersion in some cases is legitimate, in other cases violent, and in others ridiculous. Even if a single primary meaning could be found, "to dip," for example, only extreme hardihood would refuse to consider the possibility of a secondary meaning differing more or less, especially under the distinctive requirements of Judaism and Christianity.

The baptism of the people unto Moses in the cloud and in the sea was an initiation, a committing unto Moses. (1 Cor. 10:1, 2.) The cloud was above, but only by imagination was the sea beneath. The example would best be represented by pouring, the candidate standing in the margin of the stream or pool as the rite of baptism is performed.

The connections, in the Scriptures in which the term, "baptize," is used are next relied on by immersionists to prove their position. In examining the passages of scripture brought forward by them, the aim should be to ascertain whether the interpretation given by them is the natural and necessary one. It is recorded that John baptized *"in* the river Jordan" (Mark 1:5). But in the verse preceding, it is said he baptized *"in* the wilderness," the same preposition being used in Greek and in English. The word translated "in" is many times translated "at," sometimes "by." In the Authorized Version it is translated *"with"* as given below: "John indeed baptized with water; but ye shall be baptized *with* the Holy Ghost." (Acts 11:16.) "John answered, saying unto them all, I indeed baptize you with water; . . . he [Christ] shall baptize you *with* the Holy Ghost and *with* fire." (Luke 3:16.) "I indeed baptize you with water . . . he [Christ] shall baptize you *with* the Holy Ghost, and *with* fire." (Matt. 3:11.) In the passages just given, "with water," where the preposition is not italicized, is rendered from the Greek instrumental dative without a preposition, the meaning being the same as in the form where the preposition is used.

It might be thought that John's baptizing at the Jordan is an argument for immersion. This might be accounted for by John's being a man of the wilderness and naturally resorting to outside sources for water, or the partiality indicated in the Scriptures for living water for ceremonial cleansing. The same explanation could be given for his going to Enon, where there was "much water" (many springs).

If the *"in* Jordan" should still be pressed, it might be harmonized with the idea of the candidate's standing in the margin of the stream, John perhaps with them, to be away

from the crowd on the shore. The Revised Version says, "And Jesus when he was baptized went up straightway from the water." (Matt. 3:16.) In some cases, at least, this is the only meaning that the original preposition will bear. The early pictures in the catacombs, some of them dating from the close of the second century, all represent the candidate as standing in the shallow water and the baptizer as standing on the shore. In two instances, the baptizer has his hand on the head of a boy; in one of the instances a spray of water encompassing the boy's head. In the church of St. John at Ravenna, dating from about 450 A.D., Christ is represented as standing in the Jordan, the water reaching to the waist, and the Baptist standing near, as if on the bank, pouring water from a shell or some vessel upon Christ's head.

The baptism of the eunuch by Philip is brought forward as an evidence for immersion. The language, "they both went down *into* the water" and "came *up out* of the water" (Acts 8:38, 39) might be translated, "went down to the water" and "came from the water." The first of the original prepositions is rendered in the English Version by "to" about four hundred times, and the second is rendered by "from" about two hundred times. But the words, even as in the English Version, do not necessarily imply immersion. If John's baptism might have been by sprinkling or pouring, the mode might have been the same in this case. In our day there are examples of baptizing by pouring, the baptizer and the candidate standing ankle-deep, knee-deep, or waist-deep in the water. If the language, going down into the water and coming up out of the water, means immersion, both Philip and the eunuch must have been immersed.

Perhaps the passages most completely relied on by immersionists to prove their position are the two passages con-

taining the words "buried with him through baptism" (Rom. 6:4) and "buried with him in baptism." (Col. 2:12.) The second passage might as well be rendered in the identical terms of the first. Many seem to think that the burying has reference to being placed beneath the water, whereas it has reference to being placed in Christ's tomb. The baptism, whatever form may be used, is a baptizing not only ritually, but really *into Christ,* so that in a figure the believer goes with him unto death, and into the grave, and comes forth with him in a resurrection into newness of life, and will finally stand with him in glory. In his death we have hope of life. As in his grave sin and the evil self shall ever remain, in his resurrection the new man shall appear. All depends on our being united with him not simply by baptism ritually, but "through the faith" really.

It is claimed that the fact that baptism is a sign of regeneration establishes the propriety or necessity of immersion as the mode. The symbolizing of regeneration as a purification may just as truly be by water applied to the person as by immersion. But baptism does not symbolize simply the fact of a making new, but also the work of the Spirit as the agent in regeneration. This work is appropriately set forth by sprinkling or pouring. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh." (Joel 2:28.) "And on my servants and on my handmaidens I will pour forth of my Spirit in those days." (Acts 2:18.) "Because that on the Gentiles also was poured out the gift of the Holy Ghost." (Acts 10:45.)

That immersion was not the exclusive mode of baptism, if, indeed, it was practiced at all, may be inferred from a number of references in the Scriptures. "Then went out unto him [John] Jerusalem, and all Judæa, and all the region round about the Jordan, and they were baptized of him in

Jordan, confessing their sins." (Matt. 3:5, 6.) While various explanations and suppositions are put forward to show that this baptism might have been by immersion, the very numbers who came make the idea improbable. The physical feat would have overshadowed the spiritual significance. The idea of the people going out into the stream and dipping their own heads under the water, as was the case in later proselyte baptism, and in some well-known cases of Christian baptism, is most unlikely. The language, "in Jordan," as before indicated, might mean at Jordan, or that the subjects of baptism stood in the water and were baptized by pouring or by sprinkling, either singly or in companies. "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." (Acts 2:41). Here the difficulty from numbers is again present, with the added circumstance that at Jerusalem there was no large body of water. Jerusalem was well supplied with pools and cisterns, but it is difficult to believe that conditions would have favored their use for immersion on such a scale.

Note the bearing of the following language: "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we." (Acts 10:47.) The natural meaning seems to be, "forbid the water," as something that was to be brought, referring also to what was an understood custom. The language is that of Peter, the chief of the apostles, spoken when the family of Cornelius, the first Gentile converts, were received into the Christian church, and has therefore special significance. Besides, it is wholly improbable that in the house of Cornelius there would have been suitable provisions for immersion. It is to be noticed, too, that in this case the act of baptism was suggested by the gift of the Holy Ghost,

and was significant of this, pouring or sprinkling thus being more appropriate than immersion.

The account of the conversion and baptism of the Philippian jailer "and all his" does not favor the idea of immersion. The baptism was in the house and occurred before day and without time for preparation. The baptism of Paul, as alleged by some, was performed while he was standing. (Acts 9:18.) The references in the Gospels and Acts to baptizing with water, with fire, with the Holy Ghost, are not consistent with immersion; neither are the baptisms referred to in the seventh chapter of Mark, fourth verse. The important thing is, not that we be baptized *into* water, but into the name of the Lord Jesus.

We may now turn to the question of mode, as presented in the light of church history. For a long period extending to the recent past, writers of church history gave testimony that was welcomed and eagerly employed by the advocates of immersion. This was because as far back as church history was able to go, immersion, in the three-fold form, however, was found to be the mode in use. From this it was argued that immersion was the original mode; that, in consequence, it must be the only legitimate mode for all time.

When, in 1873, the "Teaching of the Twelve Apostles" was discovered, and, in 1883, published to the world, the darkness which church historians had before been unable to penetrate was in a measure removed. This ancient manuscript dates from near the beginning of the second century, and discloses the fact that, while at that time immersion in the threefold form was the prevalent and preferred form, other forms were recognized as equally valid. Clinic baptisms, in which dampened sheets were placed about the sick, had been viewed as an argument for immersion. In the

early church it was regarded as of doubtful validity; but the "Teaching" shows that there was no question at the early time in which it was written as to the validity of affusion, and that it had a standing for itself, and not simply as immersion.

The language of the "Teaching" is: "As regards baptism, baptize in this manner: Having given all of the preceding instruction, baptize into the name of the Father, and of the Son, and of the Holy Spirit in living [running] water. But if thou hast not living water, baptize into other water, and if thou canst not in cold, [then] in warm [water]. But if thou hast neither, [neither running nor standing, neither cold nor warm, in sufficient quantity for immersion,] pour water on the head three times into the name of Father and Son and Holy Spirit." The language that follows shows that already at this time additions were being made to the simple rite as first given: "But before baptism let the baptizer and the candidate for baptism fast, and any others who can, and thou shalt command him who is to be baptized to fast one or two days before."

The next oldest description handed down to us of baptism is by Justin Martyr, who wrote about 140 A.D. It is as follows: "As many as are persuaded and believe that the things taught and spoken by us are true, and promise to live accordingly, are instructed to pray and to entreat God with fasting for the remission of their past sins, while we at the same time pray and fast with them. Then they are brought by us to a place where there is water and are regenerated in the same manner in which we ourselves were regenerated. For in the name of the Father and Lord of the whole universe, and of our Savior, Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, 'Except ye be born again, ye shall not enter the

kingdom of heaven.'" There is little doubt that the mode of baptism referred to by Justin Martyr was immersion. At or near this time trine-immersion was the prevailing mode.

Single immersion was introduced in the fourth century, but was condemned by the church. The Apostolic Constitutions say, "If any bishop or presbyter does not perform the three immersions, but only one immersion, let him be deposed." Single immersion, while not favored, obtained recognition by the close of the sixth century. The historians who have held to the idea of immersion as the earliest mode of baptism have always been puzzled by the representations of pouring in the earliest pictures of baptisms and by the small size, too small for immersions, of the baptismal fonts in some of the earliest church edifices.

From the ninth to the thirteenth century, sprinkling grew from occasional use to be the general practice. In England, however, the change did not take place till several centuries later. Convenience, especially in connection with the baptism of children, the conversion of the northern nations, the growing rarity of adult baptisms, and a sentiment of liberality kindred to that of the early church, seem to have been the governing considerations in bringing about the change of mode.

In case affusion, growing out of the system of Jewish ceremonial purifications, was the mode of baptism used by John and continued by Christ and the apostles, what explanation can be given for so complete and general a change as, in that event, took place within the first two centuries? Two lines of causation or influence are named, the one a tendency within the church toward a broader ceremonialism, the other the powerful influence of Gentile ideas and customs. The tendency to attribute a supernatural influence to the

water of baptism appears in the writings of the earliest of the apostolic fathers. Soon the cross was regarded as joined to the water. Justin speaks of water baptism as regeneration. Tertullian speaks of all waters, after invocation of God, attaining "the sacramental power of sanctification." Superstitious rites were used in consecrating the mystical water. The Apostolic Constitutions say of the candidates, "Thou shalt anoint them [before and after] and thou shalt dip them in the water." "This baptism, therefore, is given into the death of Jesus; the water is instead of the burial, and the oil is instead of the Holy Ghost, the seal is instead of the cross."

The tendency to multiply and exaggerate outward forms led, according to this view, not only to immersion and then trine-immersion, but to a multitude of attendant elements, such as the anointing of the water, the ceremony of renouncing Satan, exorcism, an unction before and after baptism, the unclothing of the candidates, the kiss, the use of lights, the wearing of white garments, the twisted thread, tasting of milk and honey and also salt, washing of feet, etc. From such a tropical ceremonial we are forced to go back to a simpler beginning, in which the central thing, the use of water, must have been much less elaborate and spectacular.

But we are not left in ignorance of the great influence exerted from Gentile sources, and the tendency of the church to give it place. We must remember that the church itself was made up mostly of a recent and constant influx of converts from heathenism. They naturally brought some of their ideas and customs with them. The name of Gregory the Great stands connected with the policy of accepting native customs and giving them a Christian significance. Baronius wrote: "It was permitted the church to

transfer to pious uses those ceremonies which the pagans had wickedly applied to a superstitious worship, after having purified them by consecration." But did the Gentiles have those elements that could have been incorporated into the overgrown ritual of baptism?

As is well known, the Eleusinian mysteries celebrated at Athens and Eleusis were the most ancient, sacred, and awe-inspiring of all Greek rites. Later, they were celebrated in various cities. The celebration extended through nine days. On the second day those to be initiated went in solemn procession to the seacoast, where they underwent purification. Two rivulets are referred to as a place to which candidates for initiation went in order to be purified. Gentile purifications included both dipping and affusion. Doctor Axtell, in his work on "The Mystery of Baptism," brings together various testimonies as to the nature and prevalence of Gentile purifications, and also testimony as to the influence of these within the church. He says, "The desire to be completely cleansed and the desire to excel the heathen ceremonies, brought in dipping, and then trine immersions and many other Gentile rites."

Justin Martyr seeks to maintain the pre-eminence of Christian baptism by indicating that Gentile baptisms were stolen from the prophets or counterfeited by devils. Tertullian frankly confesses to an enlargement of the ritual of baptism. After claiming tradition as an authority for various practices, he says: "To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation, and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gos-

pel. Then when we are taken up we taste first of all a mixture of milk and honey." He then speaks of "offerings for the dead as birthday honors," of pain when any wine or bread from the sacrament of the eucharist is cast to the ground, and the using of the sign of the cross on every occasion. He then says, "If for these and other such rules you insist upon having positive scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer."

In one of his dialogues, Jerome makes a noted bishop, after referring to certain customs, to say: "Many other observances of the churches, which are due to tradition, have acquired the authority of the written law, as for instance, the practice of dipping the head three times in the laver, and then, after leaving the water, of tasting mingled milk and honey in representation of infancy, and again the practices of standing up in worship on the Lord's day, and ceasing from fasting every Pentecost; and there are many other unwritten practices which have won their place through reason and custom."

Basil says: "Moreover we bless the water of baptism and the oil of the chrism, and besides this the catechumen who is being baptized. On what written authority do we do this? Is not our authority silent and mystical tradition? Nay, by what written word is the anointing of oil itself taught? And whence comes the custom of baptizing thrice? And as to the other customs of baptism, from what Scripture do we derive the renunciation of Satan and his angels? Does not this come from that unpublished and secret teaching which our fathers guarded in a silence out of the reach of curious meddling and inquisitive investigation?" But notwithstanding the tendency toward ceremonialism in the

church and the influences from Gentile sources, there remained what seem to be evidences of affusion, as the earlier form of baptism. Cyprian, speaking of clinic baptism, said, "Whence it appears that the sprinkling also of water prevails equally with the washing of salvation." Some of the early versions of the Scriptures, the custom of some of the schismatic churches of the East, early Christian art and expressions and examples here and there, give countenance to the antiquity of affusion.

Athanasius, when a youth, in play baptized a number of his fellows. According to Rufinus, "when the bishop found that all things had been duly performed according to the observances of religion," and "as water had been poured upon these persons," their baptism was held as valid and ought not to be repeated.

But church history has shed new light on the mode of baptism in the more modern period. It was claimed, though the contrary was asserted by prominent historians, that the Anabaptist sects, those rebaptizing on the profession of faith, appearing in different countries in the time immediately following the Reformation, baptized invariably by immersion. It was claimed that the Mennonites, an Anabaptist sect who now baptize by affusion, had at some time changed their mode of baptism; but this position has been sufficiently disproved. It has been proved that the Anabaptists were not at first concerned with the mode of baptism. Perhaps the Collegiants of Holland, in the early part of the seventeenth century, were among the first to resort to immersion. They were called Rhynsburgers, from their custom of holding meetings twice a year at Rhynsburg on the Rhine.

A great shock came when Doctor Whitsit, president of the Southern Baptist Theological Seminary, at Louisville, Kentucky, discovered, about 1877, that the English Baptists

had baptized by sprinkling until about 1641, when they changed to immersion. In their mode of baptism, they reflected the custom long prevalent on the continent of Europe rather than the mode in England, where immersion yet lingered. The answer to Doctor Whitsit was the charge of denominational disloyalty. Despite the fact that competent scholars, leading Baptists among them, confirmed the position taken by him, the opposition became such that he was compelled to relinquish his place in the theological seminary.

It is, therefore, evident that the position that immersion is the only authorized and valid mode of baptism is not made out. The classic use of the verb *baptizo* does not require or favor a sense so restricted. The references in the New Testament most favorable to such a view do not require such limitations. Other passages cannot, without violence, be harmonized with the unvarying rule of immersion. The earliest light from church history, as shown in the "Teaching," shows that immersion was the prevalent mode, but that it was not regarded as the only valid mode. The investigations of historians into the mediæval period and the immediate post-Reformation period, both as respects the church in general and the various sects, give little support to the claims made for exclusive immersion.

Immersion may be regarded as valid baptism, and may be treated with great respect, without its being exalted to the place of exclusive validity. It deserves to be stated that many persons, eminent scholars among them, who believe from exegetical or historical considerations that immersion was the primitive mode, yet in their practice and teaching favor other modes. They believe that if mode were important, it would have been set forth in such a way as to put the particular mode beyond question. They believe that the

principles of things are given in the teachings of Christ, but, beyond a limited number of necessary commands, that rules, modes, and limitations are left, in the various exigencies that may arise, to the discernment of the church under the guiding of the Spirit.

The second position before indicated is that affusion, or baptism by sprinkling or pouring, is the proper mode, and that it may be made, by ecclesiastical authority or by those who administer it, the exclusive mode. So far as theory is concerned, little is brought forward in favor of this position; but practically, in many quarters, by means of one kind and other, affusion is made to be almost the exclusive mode. Sometimes immersion is publicly spoken of as indecent. The natural timidity of the candidate may be wrought upon. No opportunity may be provided for immersion. In some churches ecclesiastical authority or administrative policy sets up a complete wall against immersion.

Much may truly be said in favor of the convenience and propriety of affusion. It is adapted to all who present themselves or may be presented for baptism. It economizes the time and lessens the danger to health on the part of the administrators of baptism. Some make use of water-proof clothing in baptizing by immersion, making thus a strong difference between them and the candidate, and raising various questions as to the rigorous theory that should require such a recourse.

In many cases, natural supplies of water suitable for immersion cannot be found. Often rigors of winter would lead to delays. In small congregations and in territory new to the gospel, artificial provisions could with difficulty be made. It may be remarked that in our cities and in populous parts of the country it is often difficult, even where suitable water in sufficient quantity may be found, to se-

cure the reverence and solemnity befitting the sacred rite. Curious crowds are called out by the announcement of a baptismal service. In many cases, even without an announcement, the places selected for the solemn services are already occupied by strollers, bathers, and fishermen. The requirement in the case, so far as a well-established church is concerned, is to provide a baptismal font or discourage all baptisms by immersion. If infant baptism is to be recognized, the argument for affusion would be strengthened.

The catholicity of the gospel, its being for all men everywhere, for all ages and conditions of men, would fall in well with sprinkling or pouring as the mode. Sprinkling, likewise, impressively recalls the sprinkling of the "water of separation," which through so many years, stood as a type of baptism, the appointed sign of separation from sin and a life of worldliness. Yet after the largest force is given to the argument for affusion, it fails in this, that it gives support for a general but not an exclusive practice.

The third position is that liberty as to mode is to be recognized, the subject of baptism, or those speaking for him, to determine the mode. This seems on its face to be a reasonable solution. No one mode can show an exclusive warrant. The Scriptures and history do not decide. Scholars do not agree. Paul writing with reference to the observance of times and seasons, says, "Let each man be fully assured in his own mind." (Rom. 14:5.) Just as appropriately may the language be applied to the mode of baptism. Again, speaking with reference to the interference and tyranny of another man's conscience in the matter of meats offered to idols, he says, "For why is my liberty judged by another conscience?" (1 Cor. 10:29.) The language could not have been more to the point if aimed directly against those who in our day disturb weak and uninformed

consciences by trying, in the matter of baptism, to bring to their own faith and practice those who are already living Christian lives, according to customs under which they have been nurtured and led forth in Christian life. The right of decision by the subject of baptism does not require that the minister of the gospel should be silent or passive as to the mode of baptism. He can present his views and convictions. He can assist and sympathize with those who are seeking to reach intelligent and safe conclusions. He may even urge or dissuade; but if convictions have already been formed by candidates for baptism, or when they are finally reached, the minister of the gospel is to respect such convictions and suit his actions to the case accordingly.

SUBJECTS OF BAPTISM.

The question of the subject of baptism may be taken for determination to the Scriptures, to the history of the Christian church, and to the practical judgment and religious consciousness of Christians. There is, of course, no difference of opinion as to believing adults being proper subjects of baptism. The exception, if it be considered such, is in the case of those who have been baptized in infancy. If infant baptism shall prove, as the subject is followed out, to have good and sufficient warrant, then the baptism conferred upon infants, as they for themselves later profess faith in Christ, becomes not other than believers' baptisms, and should not be repeated. To attempt to breed dissatisfaction as to the validity of infant baptism, and to take delight in repeating baptism, unless there are the most solemn and weighty reasons therefore, is certainly most unbecoming and hurtful. If the applicant for rebaptism does not regard his baptism in infancy as valid, and after being instructed and assisted, remains of the same opinion, the applicant's judg-

ment and conscience are to be regarded on the same ground that the mode of baptism is finally to be left to the decision of the applicant.

It is claimed, however, that there are adults who have not passed to the justified and regenerated state who are proper subjects of baptism. Dr. John Miley, in his "Systematic Theology," says: "The profession of a regenerate state should not be held as an invariable prerequisite of baptism. When there is satisfactory evidence of true penitence and the purpose of a Christian life in the fellowship of the church, the sacred rite may be administered as a means of grace; as a help to the faith that shall be unto salvation." In such a case, however, there is or may be true faith, though assurance of salvation has not sprung up in the soul. This being true, obedience in baptism may be a step or aid toward the conscious realization of salvation. Steps to Christ are not to be severely criticised if we may be sure that they will be followed out. Men must start from where they are. Counsels that do not take this into account are responsible for many persons remaining where they are. Yet the rule for adults is that baptism is for those who have exercised saving faith in Christ.

Infant baptism is opposed by many on the ground that there is no express scriptural command for it, and that the very idea of baptism excludes it, baptism presupposing the exercise of personal faith and itself symbolizing regeneration. The silence of the Scriptures, and also of the "Teaching of the Twelve Apostles," as to infant baptism is by no means strange. Speaking on this point, Dr. Philip Schaff says: "Christianity always begins by preaching the gospel to such as can hear, understand, and believe. Baptism follows as a solemn act of introduction into fellowship with Christ and the privileges and duties of church-membership.

Infant baptism has no sense, and would be worse than useless where there is no Christian family or Christian congregation to fulfill the conditions of baptism and to guarantee a Christian nurture" ("The Oldest Church Manual," p. 31.)

It is by no means to be expected that the Scriptures should speak clearly and fully as to the position and relations of children, either in a state of nature or under grace. They reveal the state and position of adults, especially of those to whom the gospel is preached, and for the most evident reasons. Even the salvation of infants cannot be referred to under the same terms as those applicable to adults. Are they saved without their personal action? When are those dying in infancy regenerated, if, indeed, they require to be regenerated? Their exceptional position forbids the application of a rigorous rule drawn from the condition of adults, and their exclusion from recognition by baptism simply because of their inability to comply with the requirements for adults. Unqualifiedly in their infant state they rest on Christ for salvation; why may not their spiritual welfare be associated with their relation to believing parents, especially as no right of the child or principle of personal responsibility, as the state of maturity is reached, is disregarded? The idea of baptism may not, therefore, in every respect, be the same for the infant and the adult, and in speaking of baptism we should not seek at every point to make our words suit the case of infants. It is claimed, however, that the rights of the child are violated by his being baptized, or, so to speak, made a Christian without his consent. It is granted that infants have rights, and that to violate them would be a grave offense; but rights are not violated in such a case.

If any proselyte coming over to the Jewish religion and baptized into it had infant children, they were also circumcised and baptized. Says Wall, in his "History of Infant

Baptism": "The child's inability to declare or promise for himself was not looked on as a bar against his reception into the covenant. . . . And the reason for this, which the Jewish writers give, why it was not necessary to stay to see whether the child, when come to age, would be willing to engage himself in the covenant of the true God, or not, is this; that it is out of the reach of any doubt or controversy, that this is for his good. Where there may be any question made whether a thing be beneficial or not, the concerns of a child are not to be disposed of by another." The reasoning is good, though the alleged benefit of conversion to Judaism in more recent times admits of question. But take the case of the Jewish boy, Jesus, for example. Was any wrong done him when he was brought up under the covenant and according to the law? In the case of Jesus, all of the requirements for the period of infancy were fulfilled at the hands of Joseph and Mary. "And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth." (Luke 2:39.) After his visit to the temple at the age of twelve, when he became a son of the law, it is beautifully said with reference to Joseph and Mary and himself, "And he went down with them, and came to Nazareth, and was subject unto them." (Luke 2:51.) There is no right to go against the divine order of things. While men may not ignore or override human freedom, God, in the true religion, provides for the building up of right life and character from parents to their children, in full accord with the principles of genuine freedom. To allow the child to grow up under natural impulse, chance, or fate, is to rob him of choice, character, and God-given rights. If parents are in doubt as to the claims of the Christian religion on their

children, they might as well dismiss its claims upon themselves.

That baptism is an initiatory rite under the gospel, taking the place of circumcision under the old economy, has been the claim and belief of most Christians from the time of Christ down to the present. The bearing of this fact on the question of infant baptism is evident. There are differences as to the two dispensations are different, but the points of correspondence are clear and important. Born under the covenant given, the covenant sign, a chosen people, no provision for license or wrong-doing, godly nurture, blessed and made a blessing, true freedom existing withal—all these things are common, and the most serious objections to infant baptism are thereby answered.

The considerations noticed may enable us more favorably to weigh such more direct evidences on the subject of infant baptism as may present themselves. That the Scriptures contain no direct command for the practice of infant baptism is not stranger than that they contain no direct command for the change of the Sabbath from the seventh to the first day of the week, and yet we do not doubt the reality and rightfulness of the change. As direct commands on the subject of infant baptism are not to be expected, any partial indications or proper inferences are all the more to be prized.

Christ's mind toward children is plainly indicated in the language, "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven. And he laid his hands on them, and departed thence." (Matt. 19: 14, 15.) "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18: 3.) If Christ says that adults are to become as little children, why should we insist that little children are to

become like adults before they shall be recognized as having a place in the kingdom?

The great commission itself is not without some indication and bearing on the subject. "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe whatsoever I commanded you, and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20, American Version.) The reference to the nations, while not to be understood literally of aggregates, is not favorable to the way of thinking that would break up humanity into a multitude of fragments. The order is, making disciples, then baptizing, then instructing. Such an order would harmonize with the idea of infant baptism. The language, "whatsoever I command you," might include instructions never reduced to writing. The "Lo, I am with you always," may suggest that there would be fresh instructions with new exigencies, or that his followers having his presence would be able to meet whatever cases might arise. Through the Holy Spirit, he ever enlightens and directs his church.

Yet Dr. Alexander Carson, commenting on the form of the great commission given in Mark 16: 15, 16, which is left out of the Revised Version for want of authority, uses such language as the following: "I am willing to hang the whole controversy upon this passage. . . . Even if I found another command enjoining the baptism of the infants of believers, I would not move an inch from my position. . . . I would gainsay an angel from heaven who should say that this commission may extend to the baptism of any but believers." Such a vaunting attitude does not betoken a sound position or a safe leader.

The references in the Scriptures to household baptisms must be accorded a degree of relevancy and force. The Philippian jailer "and all his [house]" were baptized. (Acts 16:33.) Lydia "was baptized, and her household." (Acts 16:15.) The most ancient Syriac version says of Lydia, "She was baptized with her children." Besides, the "household of Stephanas." (1 Cor. 1:16), that of Crispus (Acts 18:8), and that of Cornelius (Acts 10:48) are in like manner referred to. It is certainly more probable that there were children in some of the households than that there were none in any of them. It does not matter that the households in some of these cases are spoken of as exercising faith. The head of the family represented the family in accepting the gospel, and children as well as older members of the family may well have had the sign of the covenant extended to them.

It is also declared in the Scriptures that the promise is to all whom God should call and to their children. (Acts 2:39.) The statement that the children of a believing parent are holy does not mean, as some think, that they were baptized, but it does affirm the ground in the faith of the parent for such a relation as baptism declares on the part of the child. "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; else were your children unclean; but now are they holy." (1 Cor. 7:14.)

We may now notice the light which church history throws on the question of infant baptism. Justin Martyr, writing about 140 A.D., says, "Several persons among us, sixty and seventy years old, of both sexes, who were made disciples to Christ in or from their childhood, do continue uncorrupted." The meaning is that they were baptized in infancy. Those seventy years of age at the time when Justin Martyr

wrote must have been baptized as children within forty years after the ascension of Christ; that is, in the time of the apostles. Also, Justin Martyr likens baptism to circumcision, saying, "We are circumcised by baptism unto Christ's circumcision."

The testimony of Irenæus, who was born between 120 and 130 A.D., is clear and unmistakable. He was a disciple of Polycarp, who was himself a disciple of the Apostle John. He says, "He (Christ) came to save through means of himself all who through him are born again (regenerated) to God, infants, and children, and boys, and youths, and old men." In another connection he says, "Baptism is being born again to God."

Clement of Alexandria, who lived in the second century, speaking of suitable designs for seals, speaks of the representation of fishing as recalling "the apostle and the children drawn out of the water," baptism, of course, being in mind.

Tertullian, born about 145 A.D., wrote extensively on the subject of baptism. He opposed infant baptism, not, however, disputing its antiquity, which he would have done had he known it to be introduced after the apostles. He, along with others of his age, believed that baptism washes away all sin and effects regeneration in the case of the infant as well as of the adult. To be sure of its complete effects, therefore, baptism should come in after the impulsiveness and weakness of youth, even after the passions have subsided, and a constant temper has been formed, that its magical results may be complete and abiding. He wrote: "Therefore, according to every one's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little children. For what need is there that the godfathers should be brought into danger, because they may either fail of their promises by death, or they may

be mistaken by a child's proving of wicked disposition? Our Lord says, indeed, 'Do not forbid them to come to me.' Therefore, let them come when they are grown up. . . . For no less reason unmarried persons ought to be kept off." He writes further in the same manner. In consequence of such opinions, many persons delayed baptism till the time of death.

Origen, one of the most learned of the fathers, was himself baptized in infancy, about 180 A.D. He says, in one place, "Infants are baptized for the forgiveness of sins"; and in another place, "The church had from the apostles a tradition to give baptism even to infants." Origen had the best of opportunities to know the early practice of the church, since, aside from his great learning, his family had been Christians for several generations, his father being a Christian martyr. He had lived in Greece, in Cappadocia, in Arabia, in Syria and Palestine and at Rome.

The testimony of Cyprian, as given in the decision of a council of sixty-six bishops, at Carthage, 253 A.D., is given at length and with various particulars. Fidus, a country bishop, had asked whether baptism might be given to an infant less than eight days old, if need required. The answer, in part, was as follows: "As to the case of infants: Whereas you judge that they must not be baptized within two or three days after they are born, and that the rule of ancient circumcision [as to time] should be observed, so that none should be baptized and sanctified before the eighth day after he is born, we were all in our council of the contrary opinion." Circumcision is spoken of as a type of baptism, "the spiritual circumcision," "which type ceased when the substance came and the spiritual circumcision was given to us." It is to be noticed that neither Fidus nor any one else

intimates that infant baptism was not a general and primitive custom, or that there were any reasons whatever against it.

Gregory of Nazianzen, writing in the fourth century, says: "Hast thou an infant child? Let not wickedness have the advantage of time; let him be sanctified from his infancy; let him be dedicated from his cradle to [or by] the Spirit. Thou, as a faint-hearted mother and of little faith, art afraid of giving him the seal because of the weakness of nature. Hannah, before Samuel was born, devoted him to God, and as soon as he was born consecrated him and brought him up from the first in a priestly garment, not fearing for human infirmities, but trusting in God." Again, he says: "What say you to those that are as yet infants and are not in capacity to be sensible either of the grace or the miss of it? Shall we baptize them, too? Yes, by all means, if any danger make it requisite." In case early death is not likely, he would favor a deferring of baptism till the child is three or four years old.

Ambrose, of the fourth century, speaks of the "laver of salvation," by which those infants that are baptized are reformed back again from wickedness to the primitive state of their nature," as the fulfillment in his times and "in the apostles' times" of the type given in the turning back of the waters of the Jordan by Elijah. Chrysostom, writing in the fourth century, says: "You see how many are the benefits of baptism. . . . For this cause we baptize infants also, although they are not defiled with sin."

Augustine, writing at the close of the fourth century in regard to infant baptism says, "And if any one do ask for divine authority in this matter: though that which the whole church practices and which has not been instituted by councils, but was ever in use is very reasonably believed to be no other than a thing delivered by authority of the apostles."

So many references from the fathers seem to confound baptism and regeneration, that the following language of Augustine may be welcomed as setting the matter in a true light: "By all which, it appears that the sacrament of baptism is one thing and conversion of the heart another, but that the salvation of a person is completed by both of them. And if one of these be wanting, we are not to think that it follows that the other is wanting; since one may be without the other in an infant, and the other was without that in the thief, God Almighty making up, both in the one and the other case that which was not wilfully wanting. But when either of these is wilfully wanting, it involves the person in guilt." He afterward expressed a stricter view with reference to children dying unbaptized.

At another place, Augustine says: "But the custom of our mother the church in baptizing infants must not be disregarded, or be accounted needless or believed to be other than a tradition of the apostles." The difficulties to which he seems to refer were not in the form of objections made to infant baptism by any body of professed Christians, but difficulties in making theories harmonize. At another place, he speaks of infant baptism as doubtless delivered by our Lord and his apostles. Augustine, speaking of certain ones in his own time who had come to reject the doctrine that infants are baptized for pardon of sin, says: "I do not remember that I ever heard any other thing from any Christian that received the Old and New Testament, neither from such as were of the Catholic Church, nor from such as belonged to any sect or schism. . . . I do not remember that I ever read otherwise in any writer that I could ever find treating of these matters, that followed the canonical Scriptures or did mean or pretend to do so."

Pelagius, the great opponent of Augustine on the doctrine of original sin, wrote: "Men slander me as if I denied the sacrament of baptism to infants, or did promise the kingdom of heaven to some persons without the redemption of Christ, which is a thing that I never heard, no, not even any wicked heretic say. . . . In a word, who can be so impious as to hinder infants from being baptized and born again in Christ?" It would have been greatly in favor of Pelagius if he could have affirmed that infant baptism was not general or was not a primitive practice, but neither he nor Augustine knew of any such want of uniformity.

In the references to church history, there has been no idea of justifying infant baptism by church authority or example, much less to justify the theological opinions of the church fathers, but only a desire to show what was actually the practice in the church at different times, and especially to show the connection of the practice with apostolic times.

If it should be allowed that there is ample ground for difference of opinion as to whether infant baptism originated in the time of the apostles and under their sanction, there is no question as to its being general at a very early time in the history of the church. Donatists, Novatians, and other sects did not hold, in this respect, different opinions or observe a different practice. The sects of the Middle Ages, for the most part, were not marked by peculiarities as to baptism save as some sects, or members of the same, gave little or no esteem to water baptism, especially in the case of infants. In connection with protests against a tyrannical and corrupt church, every manner of dissent and protest appeared, often connected with extravagant and heretical notions, but no clear and continuous testimony for adult baptism as an exclusive observance appears. Certainly the testimony of the Waldenses cannot be claimed on that side. With some

of the Albigenses and with the followers of Henry of Lausanne, Peter de Bruis, and Arnold of Brescia, the case is somewhat different.

Anabaptism, or the demand that those who had been baptized in infancy should be rebaptized on the profession of their faith, rose in Switzerland about 1523, and thence extended to Germany, Holland, England, and other countries. The English Baptists, about 1641, substituted immersion for baptism by affusion, to which they were accustomed in the countries on the continent of Europe from which many of them had fled. Outside of the various Baptists and Disciple bodies, the churches of all lands, East and West, observe infant baptism, or at least allow it; the exceptions are small.

The success and beneficent results of the Baptist churches may not be wholly due to the feature of adult baptism, much less to immersion as the mode, but rather to the fact of a protest faith and practice and to the energy and zeal born of opposition. Protest against the doctrine of baptismal regeneration and the corruptions and oppressions of a state church, and a literal appeal to the Scriptures, whether on real or apparent grounds, with baptismal peculiarities as a badge, have engendered most aggressive and effective qualities. But what the Baptists' propaganda may accomplish when errors and abuses are more fully removed remains to be seen. Protest and negative elements will not win in the long run. Neither will the opponents or rivals of the Baptist churches attain a proper success if they do not give a just place to the important ordinance of baptism.

The argument from Christian consciousness and practical considerations may next receive our attention. The meaning may best be understood from a reference to Neander and a citation from his church history. Neander as a historian

is a favorite with those who stand opposed to affusion and to infant baptism. As regards both alike, he does not think that they belonged to apostolic times, but were later introduced. Yet he believes in and justifies both. Many Christian leaders take the same position and follow the same course. They are conscious of no inconsistency and of disregarding no authority. They believe that Christianity is a vital somewhat, and must have both an inward and an outward expression and development, that the supernatural must take possession of and control the natural, that positive commands must gain to themselves the support of spiritual benefits, and that principles must lead to timely shaping of rules.

Neander justified the practice of infant baptism on the ground that there is in the inmost consciousness of Christians a demand that their children should be included with them under the token of the covenant of salvation. He says: "Irenæus is the first church teacher in whom we find any allusion to infant baptism, and in his mode of expressing himself on the subject he leads us at the same time to recognize its connection with the essence of the Christian consciousness. . . . It is the idea of infant baptism, that Christ, through the divine life which he imparted to and revealed in human nature, sanctified that nature from the germ of its earliest development. The child born in a Christian family was, when all things were as they should be, to have this advantage above others, that he did not first come to Christianity out of heathenism, or the sinful nature-life, but from the first dawning of consciousness unfolded his powers under the imperceptible preventing influences of a sanctifying, ennobling religion; that with the earliest germination of the natural self-conscious life, another divine principle of life, transforming the nature, should be brought

nigh to him, ere yet the ungodly principle could come into full activity, and the latter should at once find here its powerful counterpoise. In such a life the new birth was not to constitute a new crisis, beginning at some definable moment, but it was to begin imperceptibly, and so proceed through the whole life. Hence, baptism, the visible sign of regeneration, was to be given to the child at the very outset; the child was to be consecrated to the Redeemer from the beginning of its life. From this idea, founded on what is inmost in Christianity, becoming predominant in the feelings of Christians, resulted the practice of infant baptism."

It should be remembered that this language is from Neander, whose motto was, "The heart is what makes the theologian." A distinguishing characteristic of many theologians of our day is that they go even further than Neander in giving heed to Christian experience or Christian consciousness. The abuses of the tendency are many and grievous, but the principle itself is not thereby condemned. It might be affirmed that the argument that immersion grew out of a simpler form might be used to show that infant baptism was engrafted on adult baptism; but in that case, some sort of testimony should be produced. Besides, no development or outgrowth stands condemned simply because of its being such, but is to be approved or condemned according as it stands in harmony with the principles of Christianity and the proper purposes of the church, or as it opposes these.

The benefits of infant baptism, if "all things," as Neander says, "are what they should be," constitute a strong argument for the practice. The claiming of the home as the spring-head of spiritual influence and character, the preempting of the children for Christ, the training of the children for Christian life and service, declare the improved

possibilities of the church, provided ideals are practically carried out. These ideals require example, instruction, a community of life with the child, and a right relation to the church. It is readily admitted that if parents and the church do not assume and carry out the obligations implied in infant baptism, if instruction, Christian nurture, and constant recognition of the place and relations of baptized children, are not properly regarded, the case of the children and the church may be even worse than if children are understood to stand outside the pale of the Christian community, and then early and diligent effort is put forth to bring them within the fold. Because the ideal is often perverted or neglected is no reason why the church should set it aside. It may be said that everything that can be done along with baptism in the bringing up of the child may be faithfully and effectively done without it. If the work is really done, why may it not have the badge belonging to such reality and completeness? Probably our idea is totally inadequate, basing our judgment on the present partial and heedless use of infant baptism, as to what a discreet and faithful use of the sacred rite may do for the church of the future.

In former years, especially in some churches, confirmation, when the children came to about twelve years of age, was bestowed in a formal and matter-of-course way. Simply the use of water in what is usually called baptism does not itself fill out the idea of baptism, but what confirmation was designed to be is properly the culmination and completion of the act performed for the child, on the faith and position of the parents and the church; and in this final act acknowledged by the child in its own behalf. We may dispense with the word "confirmation" and also with customary forms, and use the simplest and commonest terms for the act and mode in which the child acknowledges and pro-

fesses his personal acceptance of salvation and enters on the obligations of Christian life and service, but let all this, with the instruction and nurture implied, be regarded as the necessary constituent or complement of baptism. Doctor Schaff speaks of confirmation as a subjective supplement of baptism. Schleiermacher held that what is called infant baptism is an "incomplete rite," and requires "the public profession of confirmation as the consequent of instruction in the Christian faith." Such a view may remove some of the objections to the meaninglessness of "sprinkling infants," lead to larger uniformity, and guard against the many and real dangers that lie in the way. We may well keep in mind the adage, "The worst is the perversion of the best."

It is evident enough that the foregoing views will not be satisfactory to those who make baptism to be a closely-narrowed representation of a single thing, even though that thing be so great a matter as regeneration. In that case, it must be limited to adults or those who are capable of exercising faith. Such a view looks to the past and not to the future, to the individual and not to the Christian community. A correct view must combine what baptism is as a positive institution, an observance resting on a divine command, and what it is as answering to man's thought and experience and need. It should be viewed as an expression to God, as worship, and not simply as an appointment of utility to man.

Baptism, as a positive institution, was not ordained as a burden, or to discipline our obedience, or to humble our reason. It was given in infinite wisdom and love. It commends itself by the wants that it meets and the service it renders. In our individual life we are prompted and guarded by it. Family relations are hallowed and strengthened by it. It is the "water of separation," which is the sign of the putting away of evil, of dying to the world, and union with

the church of Christ. It is also much more than a sign. It is a seal, a formal assumption of covenant rights and duties. It is a means of grace. It is a confession of all that is fundamental in Christianity. It is not simply a receiving ordinance, but a giving one as well, a giving of vows and of worship.

Yet our regard for it must be discriminating and duly subordinated to the things to which it is to minister. Great and sacred though it is, man was not made for baptism, but baptism for man. A proper regard for this fact will exclude many errors and excesses. Mode has interest and value, whether judged from the standpoint of divine ordination or of suitability to conditions and requirements of men; but mode should not divide those whom baptism was intended to bring together. Liberty and friendship should be our motto.

As to the subjects of baptism, perhaps more depends on the faithful and discreet way in which ideals are carried out than in the form of the ideal, though the best practice should be joined to the best ideals. Can God say of us what he said of faithful Abraham, "I have known him to the end that he may command his children and his household after him?" (Gen. 18:19.)

Happy will it be for us if, in our attitude toward disputed customs in baptism, we, on the one hand, do not exhibit a zeal without knowledge, or on the other hand, do not become indifferent or scandalized because of the errors of others, or because of the absence of a divine command in methods of observance. Happiest of all will it be if the work of the Spirit and induction into the divine kingdom, to which outward acts and forms relate, shall truly have, in us and in our relationships, due fulfillment.

Section II.

THE LORD'S SUPPER.

The subject of the Lord's Supper has already been treated in part in connection with the subject of baptism. The sanctions and benefits of one of these sacraments are largely the sanctions and benefits of the other.

While baptism signifies the coming under the covenant of grace, the Lord's Supper celebrates the oft-renewal of the covenant, and likewise the fellowship of God's people. Like baptism, it is significant of the great truths of Christianity, especially of the death of Christ in relation to man's salvation. While sacramentarian views and practices carry with them great perversions and injuries, a proper esteem and use of this sacrament as well as of the sacrament of baptism, will more and more yield blessings to the church of God.

Section III.

THE BIBLE AND MISSIONS.

It is the purpose of this section to set forth, as shown in the Bible, the all-embracing purpose of God and the consequent privilege and responsibility of man in extending the gospel to all men. The headings and references indicate the prominent and growing missionary conceptions and utterances running through the Scriptures:

The Heathen.

The term "heathen" is much in use for those standing outside the divine covenants. The original terms in Hebrew and Greek, however, mean the *nations,* but came generally to imply their false doctrines and corrupt practices, especially the violating of the first two commandments—Ex-

odus 20:3-6. Probably in view of an element of contempt that came to be attached, the term "heathen" is not used in the American Revised Version. In a somewhat loose way, it is used for all not Christians, Jews, or Mohammedans, and in a still freer way for all not Christians. Instead of *heathen religions,* a better designation, in many connections, is "ethnic," or "non-Christian" religions.

Heathen (*goyim*) applied in the Old Version of the Old Testament to those addicted to loathsome and revolting rites. —2 Kings 16:3; 2 Chron. 28:3; Jer. 10:2, 3. Heathen (*ethne*) used in the Old Version of the New Testament for those vainly calling upon false gods.—Matt. 6:7. Examples of the one God known outside of Israel.—Gen. 14:18; 20:3; Num. 22:8; Job 1:1. The origin of perverted religion. —Rom. 1:18-32.

Preparation and Inclusions in Old Testament Times.

1. *"Paternal Period."* Adam.—Gen. 3:15. Seth.—Gen. 4:26. Abel.—Heb. 11:4. Enoch.—Heb. 11:5. Noah.—2 Peter 2:5.

2. *"Abrahamic or Migratory" Period.* Abraham.—Gen. 11:31; 12:1, 14, 18. Altars erected by Abraham.—Gen. 12:7, 8; 13:4, 18: By Isaac.—Gen. 26:25. By Jacob.—Gen. 33:20; 35:3, 7. Covenant sign.—Gen. 17:27; 34:24. Abraham's household.—Gen. 14:14; 15:2, 3.

3. *"National or Stationary" Period.* Limitations.—Deut. 23:3, 8. *Inclusions.*—Mixed, multitude.—Ex. 12:38. Hobab.—Num. 10:29; Judg. 1:16. *"Stranger"* as a sharer of privileges referred to eight times in Exodus, nineteen times in Leviticus, nine times in Numbers, and twenty times in Deuteronomy. In the American version the name

is given *foreigner* or *sojourner*. Note specially Lev. 24:22; Num. 15:14; 35:15; Deut. 1:16; 29:11, 12; 31:12, 13. Gibeonites.—Joshua 9:27. Widow of Zarephath.—1 Kings 17:9. Naaman.—2 Kings 5:15, 17. Compare position of Thamar, Rahab, Ruth, Bathsheba; also, of Doeg, Uriah, Ahithophel, Araunah, Cherethites, Pelethites. Proselytes.—Matt. 23:15. Israel a kingdom of priests.—Ex. 19:6. Contemporaneous call.—Deut. 32:43; Psa. 117:1; Jonah 1:2; 3:1, 2.

The three numbered headings above given are from the "Great Commission," by Harris. Old Testament times are specially characterized by a preparation, later, in the fullness of time, to be made available to the world, the ultimate purpose, however, being at no time concealed.

Prophecy of Extension.

Missionary Psalms.—2; 8; 22:22-31; 45; 47; 67; 72; 87; 89:1-29; 96; 97; 98; 100; 110; 138.

Stream of Prophecy. First promise.—Gen. 3:15. In tents of Shem.—Gen. 9:27. Abraham.—Gen. 12:2, 3; 18:18; 22:18. Isaac.—Gen. 26:4. Jacob.—Gen. 28:14. Obedience of the peoples.—Gen. 49:10. All the earth.—Num. 14:21; Psa. 66:3, 4. A new people.—Deut. 32:21. All flesh shall come.—Psa. 65:2. Ethiopia.—Psa. 68:31. Mountain of Jehovah's house.—Isa. 2:2-4; Micah 4:1, 2. Earth full of the knowledge of Jehovah. Isa.—11:9, 10, 12. A Savior.—Isa. 19:20. Ye that are far off.—Isa. 33:13, 17. All flesh.—Isa. 40:5; 66:23. Justice to the Gentiles.—Isa. 42:1. Every knee shall bow.—Isa. 45:23. Light to the Gentiles.—Isa. 42:6; 49:6. From far.—Isa. 49:1, 12. Isles shall wait upon me.—Isa. 51:5. Sprinkle many nations.—Isa. 52:15. Bear the sins of many.—Isa. 53:12.

Nation that knew not Thee.—Isa. 55:5. Foreigners.—Isa. 56:6-8. Nations come to thy light.—Isa. 60:1-3. A nation not called by my name.—Isa. 65:1. The nations.—Jer. 3:17; 4:2; 16:19. A new covenant.—Jer. 31:31-34. Stone filled the whole earth.—Dan. 2:35, 44. One like unto a son of man.—Dan. 7:13, 14, 27. Them that were not my people.—Hosea 2:23. Pour out my spirit upon all flesh.—Joel 2:28-32. Earth filled with knowledge of Jehovah.—Hab. 2:14. Precious things of all nations.—Hag. 2:6, 7, 9. Many nations.—Zech. 2:11; 8:20-23. Dominion from sea to sea.—Zech. 9:10. King over all the earth.—Zech. 14:9. My name great among the Gentiles.—Mal. 1:11.

Not all Messianic references are missionary in character, some of them applying only to Israel, yet many of them may easily be made to partake of this character. Likewise spiritual truth in general seeks unrestricted dominion. Yet to make every statement missionary is to break the force of direct missionary testimony.

The Great Commission.—Matt. 28:18-20; Mark 16:15 (A.V.); Luke 24:46, 49; John 15:26, 27; 17:18; 20:21, 22; Acts 1:4, 8.

Various passages in the Gospels showing the scope of the divine purpose.—Certain texts a temporary envelope, or foil.—Matt. 1:21; 2:6; 10:5, 6; 15:24. Arrogance reproved.—Matt. 12:41, 42; 21:43; Luke 4:25-27. Salt of the earth.—Matt. 5:13. Light of the world.—Matt. 5:14; John 1:4; 8:12. Thy kingdom come.—Matt. 6:10. Centurion.—Matt. 8:5-10. From east and west.—Matt. 8:11; Mark 13:27; Luke 13:29. Pray ye the Lord of the harvest.—Matt. 9:37, 38; Luke 10:2. Come unto me.—Matt. 11:28. Gentiles hope.—Matt. 12:21. Field is the world.—Matt. 13:38. Syrophœnician woman.—Matt. 15:28.

Preached to all the world.—Matt. 24:14; Mark 13:10. Gathered all nations.—Matt. 25:32. Tyre and Sidon.—Mark 7:24-31. Joy to all people.—Luke 2:10, 14. Light for revelation to the Gentiles.—Luke 2:31, 32. All flesh.—Luke 3:6. Greeks.—John 12:20-23. Whosoever.—John 3:16. True worshipers.—John 4:23, 24. If any man thirst.—John 7:37. Other sheep.—John 10:16. Convict the world.—John 16:8-11.

Missionary Parables.—The tares.—Matt. 13:24-30. The net.—Matt. 13:47-51. Growth of seed.—Mark 4:26-29. The great supper.—Luke 14:16-24. Prodigal son.—Luke 15:11-32. Leaven.—Matt. 13:33; Luke 13:20, 21. Sower.—Matt. 13:1-23; Mark 4:3-20; Luke 8:5-15. Mustard seed.—Matt. 13:31, 32; Mark 4:30-32; Luke 13:18, 19.

Spirituality and universality characterize the teaching of the Gospels throughout.

Narrative in the Book of Acts.—The book the account of the carrying out of the commission (chapter 1:8). With the creation of a spiritual Israel, all outward work among both Jews and Gentiles comes to possess missionary character. Beginning with Palestine Jews (though the names of Philip and Andrew suggest Gentile influence), extension to Hellenistic Jews ("Grecian Jews"—chapter 6:1) then to Samaritans (chapter 8:5), then to proselytes (chapter 8:27), then to full Gentiles (chapter 10:17; 11:20).

Some Special Features.—Lingering exclusiveness.—Acts 1:6; 11:2, 3; also, Gal. 2:11, 12. Promise fulfilled.—Acts 2:2. A great opportunity.—Acts 2:5. Wide prospect.—Acts 2:39; 3:25, 26. Conditions of permanence.—Acts 2:41, 42. But one ground of salvation.—Acts 4:12. Solemn warnings.—Acts 5:3. Extension through persecution.—

Acts 8:4; 11:19. Samaritans recognized.—Acts 8:14. Barriers disappearing.—Acts 10:28, 29, 34, 35, 44, 45; 11:18; 15:7-9, 16, 17. Paul the Apostle to the Gentiles.—Acts 9:15, 16; 13:2, 46, 47; 18:6; 22:21; 26:17, 18. Made of one all nations.—Acts 17:26, 27, 30. Man of Macedonia.—Acts 16:9. Holy Spirit the prompter.—Acts 8:29; 10:19; 13:2; 15:28; 16:7. Last word.—Acts 28:28.

The Epistles and Revelation.—The Epistle to the Romans is full of missionary suggestion and appeal, the Epistle to the Galatians standing next to it in this respect. Other books are not wanting in the same elements. Work with Jews and work with Gentiles, whether at home or abroad become alike missionary.

Apostle to Gentiles.—Rom. 11:13; Gal. 1:16; 2:9; Eph. 3:8; 1 Tim. 2:7; 2 Tim. 1:11. Debtor.—Rom. 1:14; 1 Cor. 9:16. No respect of persons.—Rom. 2:11; 3:22, 23; 10:12. Yea, of the Gentiles also.—Rom. 3:29; Gal. 3:8. Parts beyond.—2 Cor. 10:16; Rom. 15:20. Sin and grace universal.—Rom. 3:9-31; 5:14-21. Children of Abraham.—Rom. 4:16, 17. My people.—Rom. 9:25, 26. How shall they hear?—Rom. 10:14, 15. Rejoice, ye Gentiles.—Rom. 15:9-12. For the sins of the whole world.—1 John 2:2. Out of every tribe and tongue.—Rev. 5:9. Eternal good tidings.—Rev. 14:6. The Spirit and the Bride say, Come.—Rev. 22:17.

Motives to Missionary Work.. Loyalty to Christ.—Acts 2:32; 3:15; 4:20; 5:32; 10:39. Compassion to man.—John 3:16; Eph. 2:12; 4:17-19; Acts 18:5; 2 Cor. 5:14. The glory of God.—2 Cor. 4:6, 15; Eph. 3:19-21; Phil. 2:11. Social or World Hope.—"We are members one of another."—Eph. 4:26: "Whether one member suffer, all the members suffer with it." 1 Cor. 12:26.

The foregoing outlines will prove beneficial in the proportion that they assist in careful and comprehensive study, or furnish suggestions for independent study. Occasions will come to every one interested in missions when he will desire to consider particular subjects in the broadest light that the Scriptures afford. Likewise selection of scripture for special occasions may be facilitated by the headings and references given.

CHAPTER XIV.

ESCHATOLOGY, THE DOCTRINE OF THE LAST THINGS

Death—Immortality—The Intermediate State—The Last Days—The Resurrection—The Judgment—Heaven—State of the Impenitent.

Under the head of last things are embraced death, immortality, the intermediate state, the last days, including the idea of a millennium, the second advent, the resurrection, the judgment, and the life everlasting.

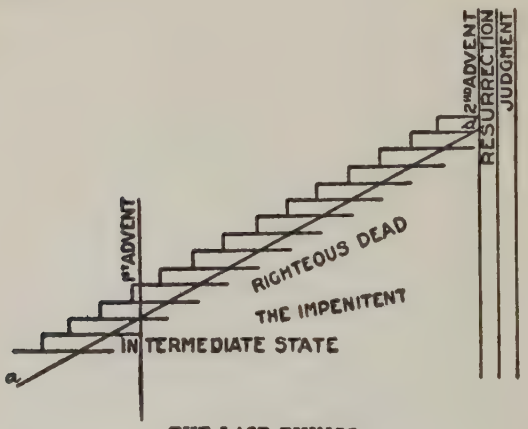
DEATH.

Under the idea of death there are three conceptions—natural death, temporal spiritual death, and eternal spiritual death. Death as a natural event does not, in this connection, directly concern us. As associated in some way, however, with man's spiritual history, we are bound to give it attention. Some think that the physical death in the animal world for ages before man appeared was a proleptic feature of the disordered world as the dwelling place for sinful man. Some think that man himself would have been saved from decline and death, by being privileged to eat of the fruit of the tree of life, if he had not sinned. These are speculations. Certain it is that in a dark and mysterious way death is associated with sin. Sin is called the "sting of death." God is represented as saying to Adam regarding the fruit of the tree of knowledge of good and evil, "in the day thou eatest thereof thou shalt surely die." (Gen. 2: 17.) If spiritual death was meant, there was just as truly indicated a connection with natural death. In the fifth chapter of Romans, the association of sin and death is strongly set

forth. Natural death stripped of this association loses much of its terror.

Spiritual death means spiritual collapse and disorder—what has already been referred to as a state of depravity. Insensibility to spiritual things and moral weakness may well be spoken of as death. Yet grace has prevented an utter decline and has saved man from utter hopelessness. But if grace is scorned and Christ is rejected, nothing remains but eternal despair. Spiritual death becomes eternal death.

The following diagram will enable us to concentrate our attention successively on the various subjects claiming our consideration:



THE LAST THINGS

Let *ad* represent the line of death and the lines crossing it, the successive generations. The premillennial theory would require a different diagram.

IMMORTALITY.

Naturally, the next subject to be considered is immortality. The question of Job, "If a man die, shall he live

again?" is answered affirmatively, in a direct or implied way, throughout the entire Bible. Belief in immortality has been general among men of all ranks and ways of life. The exceptions are not simply exceptions; they are anomalies. The argument for immortality is not from the idea of the soul as indestructible, but from what man is as a person. He has a true self-consciousness, is endowed with reason, has longings toward the infinite and has the power of free will. To see the boundary of death, is evidence that he will surmount it. Reflection confirms the spontaneous belief that he will live on in another sphere of existence. Argument can scarcely make the case for immortality stronger. Much less can it disprove this deep-seated belief.

THE INTERMEDIATE STATE.

The language of Christ to the penitent malefactor is used to prove a conscious state immediately following death: "Verily I say unto thee, today shalt thou be with me in Paradise." (Luke 23:43.) Christ said, "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead but of the living." (Matt. 22:31, 32.) Paul's language shows that at the same time while he might be serving his brethren, it was possible for him to be with Christ. "But I am in a strait betwixt the two having the desire to depart and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake." (Phil. 1:23, 24.) There are two special passages of scripture that indicate that the whole race of mankind were ordained to come up unbroken to the greatest events of their course. The author of the Epistle to the Hebrews speaking of the heroes of faith before the coming of Christ, said, "God having provided some better

thing concerning us, that apart from us they should not be made perfect." (Heb. 11:40.) The saints of old, though long dead, were not to outrun those who later were living. On the other hand, Paul, speaking of the second coming of Christ, said, "We that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep." (1 Thess. 4:15.) Thus the experiences and fortunes of all were to be met together. The people of God, both the living and the dead, move forward together to common goals. Christ's preaching to the spirits in prison, whatever else it means, shows that the dead as well as the living were subjects of his ministry. The righteous dead are said to be in Paradise, in Abraham's bosom, with Christ. The idea of state, a time conception, is more prominent than that of place, a space conception, though the latter is also to be recognized. Insisting on the idea of state rather than that of place, we may speak of a dividing line between the righteous dead and the unrighteous dead. This was the belief of the Greeks as indicated in the book of Josephus on "Hades." There is a time of waiting, both among the living and the dead, for a final outcome. The righteous and the unrighteous dead may alike be becoming riper for the destiny that awaits them. They have alike entered upon their partial retribution. So great are the joys of the righteous and so secure their state, that from our distance, we speak of their being in heaven their eternal abode. Porch and temple are one to us. Yet when occasion requires we are obliged to make a distinction. That occasion comes when we are called to consider a final general judgment, after which full and permanent retribution is entered upon. Many follies and abuses have arisen in connection with the doctrine of an intermediate state, but these do not justify a neglect of the doctrine.

THE LAST DAYS.

Christ speaking to the disciples, said, "It is not for you to know times or seasons, which the Father hath set within his own authority." (Acts 1:7.) But after he had ascended to the Father, the veil concealing the future, which had already been measurably lifted, was now largely thrust aside, as is indicated by the opening words of the book of Revelation: "The Revelation of Jesus Christ, which God gave him, to shew unto his servants, even the things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." (Rev. 1:1.) Then it is said: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein." (Rev. 1:3.) No one who has not given special attention to the prophecies contained in the Bible relating to things after the ascension of Christ, can on giving suitable attention to the subject, be otherwise than overwhelmed with astonishment. And why are these prophecies given if not to be studied, and why studied, if not to be in some appreciable measure understood? The purpose of prophecy is twofold—to serve as evidence after predictions have been fulfilled, and to throw a gleam of light into the future such as shall direct or sustain the people of God. One or the other of these purposes, if not both, must in all cases have been intended.

Our age turns with eager, if not anxious, longing toward the unexplored future. A feeling of suspense as to the issues of present conflicts is one of the causes. The more important cause, however, is the clearer consciousness sought by the age in reference to everything with which the mind has to do. It is felt that nothing can be most efficiently done, or in a way worthy of man, that is not

well appreciated in its character and bearings. Guizot, a philosophical writer of the nineteenth century, expresses this sentiment in the following language: "Wherever the event has been greater than the design, wherever there is an appearance of ignorance of the first principles and ultimate results of an action there has always remained a degree of incompleteness, inconsistency, and narrowness of view, which has placed the victors in a state of rational or philosophical inferiority, and the influence of which has sometimes been apparent in the course of events." The problems of the present, therefore, lead us to explore the possibilities of the future.

Maturing the Ideas Involved.

The center-point for investigation is found in the idea of a millennium as represented in the first part of the twentieth chapter of Revelation. Heathen nations have looked to the past for their golden age. The world today, inside and outside of the church, under the influence of Jewish and Christian conceptions, looks to the future for the highest realization of prosperity and happiness. Passing by the phases which the subject has assumed in the various periods of the past, the following will illustrate the forms naturally assumed in the minds of individuals of our times. The heart is full of hope. A consciousness of strength gives its cast to the mind. Confidence in the purpose and cooperation of others, and in a living and co-working God, gives assurance of real and rapid success. Views of life are rose-hued. The glowing and confident spirit of youth enlists friends, surmounts obstacles, and achieves triumphs. It is confidently believed that within the present condition of things, by the multiplying and intensifying of present influences and agencies, a definite happy period may be reached when

righteousness will attain a final triumph. The laborers of the past are blamed for want of suitable activity. Better times are sure to come, and the triumph will not be long delayed. But obstacles now hedge the way, associates prove unfaithful, the results previously reached and thought secure fall away. The lament over meager and tardy successes is followed by an uncontrollable longing for some new factor which shall give immediate success. Here prophecy, which may have been more or less in mind in the stage just described, is seized upon, and the idea that the return of Christ must furnish the means for the immediate conversion of the world or the dispelling of evil is eagerly, almost convulsively embraced. This is the recourse and consolation of despair. Much of this spirit is breathed in hymns and sermons in our times. Some dwell in this state of mind long enough to work out, with great show of acquaintance with prophecy and history, a complete theory. But most minds are held at this point but for a short time—long enough, however, to discern the strength and weakness of the premillennial theory. Christ, who said that it was expedient that he go away, would not now find it expedient that he return, should the object of that return be the carrying out of the purpose of grace. Besides, the theory does not fall in with the burden of prophecy, or with what approves itself as the actual and appointed course of human history. What course, then, remains? Evidently nothing else than a reconstruction and completion of the theory first indicated—the postmillennial.* The church must go forward largely on present lines, attaining and possessing its

*Doctor Snowden's recent book on *"The Coming of the Lord,"* while written from the postmillennial standpoint is fair and full in setting forth the evidence and motive elements of the premillennial theory. The book is valuable in a comprehensive study of the whole subject.

millennium till the day when Christ shall appear to complete the course of earthly things.

But if evil is not speedily and entirely to be put away, where is the sufficient motive for enthusiasm and labor? But shall we adopt an unwarranted view for the capacity of momentary enthusiasm there may be in it? While true views may not dispose to spasmodic exertion, they may be found to afford the most vital and enduring foundation for the life and labor of man. The momentary discouragement that men experience in their efforts may be due to their looking too exclusively to the future of things in this world, and not enough to the rescuing of individual souls. Is there not an inspiration prompting to almost superhuman endeavor in the struggle to rescue passengers or crew from a sinking ship? There would be inspiration, therefore, in saving individual souls, even though the future of the world itself should lie wholly toward perdition. But doubtless the greater amount of the discouragement of men is due to their not being able to see a millennium for God's people even while evil may continue to exist and manifest itself. Even the premillennial view admits that evil will continue to exist in concealment and disguise, even in the time of highest triumph. Overcoming, then, our seeming inability to see a kingdom of righteousness to exist counter to an environment of evil, we reach a higher plane of hope and purpose for our race in the years to come. We should not forget, however, the individual in our striving for mankind, or that in our struggle for better things for this world we are helped, and not hindered, by the thought of what the next world has in reservation for us.

Parallel Development.

In the earlier editions of the "Church History" of Doctor Kurtz, the following striking language appears: "According

to prophecy and historical necessity, the kingdom of darkness will develop itself parallel with the kingdom of God more decidedly and vigorously as it approaches its end, and thus become ripe for judgment." We may expect, therefore, instead of unbelief misbelief, instead of non-religion irreligion, instead of indifference to Christianity, positive anti-Christianity. But on the other hand, we expect the side of good to become purer, more exalted, more thorough and pervasive. This is indeed the nature of all progress—an endless differentiation, a separation of unlikes, a putting of like to like. The investigation of nature requires, as we proceed, constant sub-division into branches. The two branches of good and evil, or more properly the two trunks, will become more distinct and manifest in character as the years pass, and in their separate history will develop in their countless branches and will exhibit their appropriate fruits. The fact here indicated may be better understood by noticing the way in which God has formed a people for himself. In the beginning, notwithstanding the moral differences existing, God strove with all mankind and then again with all of the descendants of Noah. With Abraham a part of the human family was selected for special training. When Christ came, spiritual Israel was separated from the general body of the descendants of Abraham, and an actual Israel was found among the Gentiles. In time, a large part of the world became professing Christians; and it is sometimes remarked, though an overstatement, that from the time of Julian for a thousand years there did not appear a literary opponent of Christianity. In the time of the Reformation the dividing line between the true and the false was drawn with startling boldness. But not till within the last two centuries has the demand

for a spiritual test for church membership become a practical and determining factor.

It is deserving of remark that in the apostolic and post-apostolic age, extending down to the close of the second century, an extraordinary element, in the form of apostolic influence and tradition, and special institutions and offices, supplemented the moral and spiritual power that was to become permanent in the church. Christianity a perfect system, and human apprehension an imperfect but progressive element are quite different things. In order that the latter might not totally prevent or wholly lose the former, this supplemental aid was, at the critical beginning, vouchsafed. In the primitive church, therefore, in consequence of diverse conditions and contending agencies, unusual manifestations of both good and evil would naturally be expected. In consequence, in making comparisons between our times and earlier times, it would be necessary to examine the earliest period of the church with suitable discriminations, or to take a period somewhat later when the apprehension and character exhibited were more properly man's own under the ordinary character and influence of Christianity. Considered thus, Christian character and activity, though not without halts and periods of retrogression, present a general and evident improvement down to our day. Apprehension of Christianity and compliance with its recognized demands have never before stood at the high mark at which they stand today. It is not necessary to notice the causes leading many persons to compare unfavorably the present with the past.

While the side of the good has been making this advancement, and largely because of this, the side of evil has been advancing in its own consciousness and manifestation. Brad-

laughism, Ingersolism, the varied forms of agnosticism and free thought, the various phases and developments of the evils represented by the "world, the flesh and the devil," avow and flaunt their antagonism to Christianity. The menace to the church is not greater than the menace to all social order. Prophecy says, "Many shall purify themselves and make themselves white and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand." (Dan. 12: 10.) Thus are the two sides drawn out, the one over against the other.

Relations of the Two Kingdoms.

What will be the future of these two kingdoms? That each will go on developing in its own way may be taken for granted. Many think that they have warrant from prophecy and history for concluding that a much larger portion of mankind in countries nominally Christian may be won truly to Christianity; that the argument for Christianity will become clearer and stronger; that Christian influence will become dominant; that a fund of moral motive will be accumulated, such as will meet at least the baneful influence that worldly society has hitherto exerted. Doctor Hovey, in his treatise on "Biblical Eschatology," in giving a description of the possible triumph of righteousness, uses this language: "During a long period called a thousand years, generations of faithful men will live and wield a controlling influence on the earth. With them and through them Christ will reign. All persecution of the saints will be intermitted. Those who fear the Lord will have under their control the dominant forces of society." Another writer says, "While sin is still to exist in individuals, it is no longer to be a power forming a fellowship, and thus making a kingdom of

sin and Satan." This is certainly a high ideal and as such is to be cherished. The triumph will certainly be in this direction and of this character. The doubtful elements are as to the degree of triumph and the relative permanence of results. It cannot be supposed that the conditions of human life will be totally altered. Moral probation, with all that that implies, will continue the same. Augustine in his "City of God," says that the "thousand years" may be an "equivalent for the whole duration of this world [after Christ]." We may indeed believe that if our times are not included in the prophesied millennium, they at least include the principle and foretaste of that happy epoch. We have thus something definite and long-enduring to call out our effort. It would seem that a period of four thousand or more years as a preparatory stage would be followed by a sway of Christ of no short duration. The church is, therefore, to plan and work for the ages to come. The past and present are but beginnings. It is certainly no mean ideal that, notwithstanding many individuals will continue to count themselves "unworthy of eternal life," the hope of embracing and knowing the heritage in Christ should be carried, with all possible argument and inducement, to every individual of the race. The possibilities in commending the gospel and the susceptibility to impression from the same have surely not been fully tested. The conversion of the Jews as a people, perhaps their restoration to the Holy Land, and the more general conversion of the Gentiles are predicted. Who can tell how greatly and how rapidly the right will advance when the predicted dispelling of "delusion" shall be more largely fulfilled. In the process of integrating, the bringing of every good element into structural harmony with other elements, the bringing of Christians into a broader fellow-

ship and a more effective cooperation,—in this line will be found the larger surprises of the future.

Yet delays and reverses are not excluded. Speaking with reference to social advancement, Guizot, in his "History of Civilization," says: "Providence on all occasions, in order to accomplish its designs, is prodigal of courage, virtue, sacrifices—finally of man; and it is only after vast numbers of unknown attempts, apparently lost, after a host of noble hearts have fallen into despair, convinced that their cause was lost, that it triumphs." With individuals the case is even worse. We are well acquainted with the tendency of depraved human nature to persist in its character. Men will tread upon every good and sacred influence in wending their way to perdition. Serious piety, the heirloom of a godly ancestry, becomes expanded into thin air under the fever of social life, or is sapped by the absorbing demands of the hour. A man's belief becomes, as time passes, more and more of his own making. But before we settle down in our conclusions as to perils and costs in their relations to results attained, should we not inquire as to the value of moral and spiritual results? Do they not at once mount to the infinite?

The fact that ages may be occupied in this way is not inconsistent with the idea that as individuals we are to watch for and expect the return of Christ. Godet says, "The death of each believer is to him what the return of Jesus will be to the church as existing in the world at the last day." Christ also continually comes in the great events that affect his kingdom. To look for the return of Christ in some mistaken way may not be as pernicious as to neglect the subject altogether.

Security and Permanence.

As a guarantee for the perpetuity, purity, and triumphs of the church we have the offices of God's grace, especially through the Holy Spirit, upon the hearts of believers. Constitutions, creeds, forms of worship, and discipline, as methods of cooperation, and as a security against local or hasty change or disturbance have an important place; but in themselves they have no lasting conserving power. The human heart as unreliable as it is charged with being, is, under grace, the most permanent foundation that this world affords. A present, conscious, unconstrained faith will hold the heart to its pole star. Christianity is getting to be more and more a spiritual power exerted upon individual souls, and then from individual souls upon the world. We may tremble at the dissolving of supposed external securities, and the breaking up of old forms of thought, but such changes are inevitable, and the hope is more than commensurate with the peril.

The flood of crime and youthful delinquency since the Great War may not mean that people are so much worse than those who have preceded them. There was a great unsettling during the war, and things are still widely abnormal. But no explanation can be adequate that does not take into account the clearer and fuller consciousness that characterizes so strongly our times. Men know their possibilities both for good and evil. Even extreme youth is keenly aware of the weakness of parental and social restraint, and of the paths and possibilities of selfish indulgence. Ignorance and authority no longer restrain or protect as in the past. The worst that is in men is carried out with cunning or violence, according to the circumstances in the case. On the other hand the consciousness of those that

represent the moral and constructive forces of society never was clearer or more resourceful in providing barriers and securities against the tide of evil. If the side of evil is awake, the side of good is more awake.

Evil Counts Itself Out.

How does it come, if evil is not soon and totally to be obliterated, that we have the bright pictures that the Bible affords of the future of Christ's kingdom? Probably because prophecy prevailingly follows the line of God's people, who, according to the view here taken, become more distinct and spiritual as the ages pass. God governs everything with respect to his purpose of grace, and the whole future becomes radiant as we direct our eyes to the permanent outcome of human history. In a very important sense, those who will not heed God's law or make profit by his offered mercy count themselves out, as not being possessed of moral value, or entitled to be taken into account in a survey of God's domain. Amiability some may have through inherited traits or by surroundings, but this heightens accountability rather than atones for the absence of all fixed moral purposes. The Scriptures imply that those who have not made profit of the grace that is loaned them shall be deprived of the capital that they have neglected. In the same way that sin cuts off from regard in connection with the moral history of this world may the nature of sin preclude the carrying of the shadow of evil into the eternal future. The penumbra of this apostate world will not project itself into the future of God's kingdom. Bishop Butler, comparing loss in the moral world with loss in the natural world, says: "Of the numerous seeds of vegetables and bodies of animals which are adapted and put in the way to improve to such a point or state of natural maturity and perfection, we do not see,

perhaps, that one in a million actually does. . . . The appearance of such an amazing waste in nature with respect to these seeds and bodies, by foreign causes, is to us as unaccountable as what is much more terrible, the present and future ruin of so many moral agents by themselves." It is strange that many who have so much to say about the "survival of the fittest" should seem to think that moral agents should develop and worthily survive without regard to inherent or intrinsic conditions, such as suitable aim and steadfastness of purposes. Let the fact of waste, worse than waste, in the moral world appall those who make a mock of sin and despise grace.

A First Resurrection.

Premillennialists have much to say of a first and second resurrection. It is to be noted that in the twentieth chapter of Revelation, the only place where a "first resurrection" is referred to, the comparison or contrast is between a "first resurrection" and a "second death." There is no designating of a "first death" or a "second resurrection," though these might be compared, both being literal and universal. In the case of the "first resurrection" and the "second death," both are spiritual and both restricted, those having part in the one having no part in the other.*

The End of the World.

We now approach the end. It is predicted that there shall be a "falling away." (2 Thess. 2:3.) It is said that Satan "must be loosed for a little time" (Rev. 20:3); that he "shall come forth to deceive the nations." (Rev.

*The writer is fully aware that he goes much beyond many other writers in his use of scripture, especially of the Book of Revelation, in setting forth the doctrines coming under the head of eschatology. It is common to speak slightingly of all apocalyptic writings as the product of a decadent age and valueless for theology. These writings, if used in connection with the trend of scripture may make a useful contribution.

20:8.) That which restrains the appearance of antichrist, the restraining power generally being understood to be civil government or some restraining social force, is to be "taken out of the way." (2 Thess. 2:7.) The assault on social ties and institutions predicted in such strong colors as in open manifestation, as the end approaches will appear in premonitory forms long anterior to the end. The falling away will be gradual, just as the building up of Christ's kingdom is gradual. At last the children of Satan will stir themselves up against the saints. Then shall they be destroyed by fire from God. The Lord shall drive away wickedness with the breath of his mouth and with the "brightness of his coming." Then will follow the resurrection, the judgment, and the new heavens and the new earth. Such would seem to be the somewhat literal interpretation of the accounts given by the apocalyptic writers.

Advancement in Civilization.

We may notice briefly the probable state of civilization that will accompany the spiritual side of human history before described. "Many shall run to and fro, and knowledge shall be increased." (Dan. 12:4.) No one will be incredulous as to the multiplication of intelligence and the means of communication. Invention has almost come up to the ideal of Bacon—when men desire a result they may, through knowledge of nature, almost surely command it. In obtaining the fruits of the earth rapid advances are being made. Scientific gardening has been made to pay a net profit of from two hundred to fifteen hundred dollars per acre. Improvements in machinery are lessening the labor required in production on the farm, in the factory and in public improvements. With a right distribution of benefits there surely would be a larger margin of leisure and an in-

crease of comfort, so that intellectual, social, and moral ends may receive larger attention. These results, however, will probably not be reached in all their extent unless at the price of social strife. The material or secular progress of mankind, is beset with less obstinate limitations than is the moral advancement of mankind. At the same time we are to recognize that in no small degree secular progress rests upon moral progress. Moral progress is likewise affected by material and social progress.

Social Progress.

Many have supposed that the social history of mankind presents an endless back-and-forth movement of the moral pendulum. Robertson, in his "History of Charles the Fifth," following a remark of Hume, says: "There is an ultimate point of depression, as well as of exaltation, from which human affairs naturally return in a contrary progress, and beyond which they never pass either in their advancement or decline. . . . Slight inconveniences may be long overlooked or endured; but when abuses grow to a certain pitch, society must go to ruin or must attempt to reform them." This remark does not hint at what the limiting causes in the direction of advancement are. We may admit that there are barriers to progress without, however, admitting that they are irremovable or not subject to modification. Long periods, many reverses, much effort on the part of individuals, and wise endeavors in bringing up collateral elements, may lie between any particular time and great and permanent gain. These slow and costly steps may blind the eyes of many to the truth that sustained moral progress is a possibility and also a certainty. In the natural elements of our life there are many things that are constantly recur-

ring. They are like the wheels of a wagon. If we look at the wheels only, there seems to be an endless return. In the field of moral effort there are repeated rounds to be made that may deceive us, but notwithstanding these rounds, rather by means of them, the moral chariot moves forward. The following extract from an oration of Charles Sumner is an eloquent testimony to the possibility of great transformations: "Nature herself testifies to change. Sirius, largest and brightest of all fixed stars, was noted by Ptolemy as fiery red, and by Seneca as redder than Mars, but since then it has changed to white. To the morose remark . . . that man is a fighting animal and that war is natural, I reply—natural for savages rejoicing in the tattoo, natural for barbarians rejoicing in violence, but not natural for man in a true civilization, which, I insist, is the natural state to which he tends by a sure progress." The illustration might be applied not only to peace, but to all the proper victories of peace.

The evil will continue to exist alongside the good. Yet we may hope that as these opposing principles manifest themselves more fully, and as the moral contest becomes more intense, the scepter of sway will, in such matters as belong to society in general, pass more and more to the side of right. International comity, temperance, the social, industrial, and political rights of men will reach triumphs great and enduring. Those who hold to the theory that there is a continuous return to former states should see in their own theory a declaration against the destruction of society. But for truth's sake, for our heart's sake, and for our work's sake, it is important that we embrace a larger hope for man in his capacity as a citizen of this world. Some cannot discern the reality and value of moral triumphs unless all opposition is done away and all occasion for watchfulness

and struggle is past. We should, however, rise to an appreciation of the transcendent value of all moral improvement among mankind. Such improvement is to be valued for the temporal blessings that it brings, and also as a condition for the spiritual good of the individual and for making eternity more populous with joy and praise.

THE RESURRECTION.

The doctrine of the resurrection depends almost altogether on evidence from the Scriptures. Yet, independent of the Scriptures, in cases and connections not a few, the belief in immortality and belief in the resurrection of the body have been closely associated. The claim has been made that man is all immortal, and that the soul and body which are associated here will, following the intermediate state, when full retribution is entered on, be associated forever. The ancient Egyptians believed in a resurrection, and perhaps in consequence of this gave such special attention to embalming the bodies of the dead.

The resurrection of Christ is the fundamental proof of a resurrection. The Old Testament contains foregleams of the doctrine. "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead." (Isa. 26: 19.) "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12: 2.) Christ and the various New Testament writers expressly affirm the resurrection. Christ said, "Marvel not at this: for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth." (John 5: 28, 29.) Paul wrote, "Having hope toward God, which these also themselves look for, that there shall be a resurrection

both of the just and the unjust." (Acts 24:15.) It is not denied that there are serious difficulties concerning the doctrine of the resurrection but in regard to them all the language of Christ to the questioning Jews would apply, "Ye do err, not knowing the Scriptures, nor the power of God." (Matt. 22:29.) The Scriptures assure the fact, and the power of God is sufficient ground for dismissing all difficulties that lie in the way. The general resurrection will take place at Christ's second coming in connection with the completion of the present course of human history.

In one sense the resurrection body will be the same body that is laid in the grave, and in another sense it will not be the same body. It will not be the natural body, but will be a material though spiritualized body. We know too little about the nature of matter and the relations of soul and body to be dogmatic as to the nature of the resurrection. A somewhat popular theory that the resurrection takes place at death or has its fulfillment in some past event, would seem to be forestalled by the statement of Paul concerning Hymenæus and Philetus, "men who concerning the truth have erred, saying that the resurrection is passed already." (2 Tim. 2:17, 18.) The doctrine of the resurrection has an important place in a system of doctrine, and has most important practical bearings.

THE JUDGMENT.

In all ages the thought of a future judgment has been in the minds of men. It has been a powerful factor in shaping human life. Paul speaks of God's command that all men should repent and adds, "Inasmuch as he hath appointed a day in which he will judge the world in righteousness." (Acts 17:31.) In the book of Hebrews we have the language, "And inasmuch as it is appointed unto men once to

die, and after this cometh judgment." (Heb. 9:27.) The Revelator declares, "And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened which is the book of life, and the dead were judged out of the things which were written in the books, according to their works." (Rev. 20:12.) It is impossible that a mixed state of good and evil should continue forever. In this life we see a tendency toward exact justice, but not exact or full justice. Retribution, definite, full and abiding will at sometime be meted out.

HEAVEN.

We may let the Bible itself portray the happiness and glory that God has provided in the life of full fruition. No word represents more strongly the reward of the righteous than the word "life." Paul speaks of Christ "who abolished death and brought life and immortality to light through the gospel." (2 Tim. 1:10.) Peter answered Christ wisely when he said, "To whom shall we go? thou hast the words of eternal life." (John 6:68.) Jesus said, "I came that they may have life, and may have it abundantly." (John 10:10.) The life begins in this world, but it continues on unbroken. It is more than mere existence. It is existence worth while. It means a rich, full, and joyous consciousness of all the sweets and enchantments of existence. It is power, unceasing action and rest combined. The recognition of God as its source, and of his favor as constantly resting upon it makes it blessedness.

In heaven we shall know God as we are unable to know him here. He is the source of all the glory that we behold here. What must it be to know him here? "Out of Zion, the perfection of beauty, God hath shined forth." (Psa. 50:2.) If in our present state, the thought of meeting our

Pilot face to face, the thought of looking upon our Redeemer, the thought of meeting loved ones taken from us here, inspires such hope and comfort, what must the realization be in the state beyond? Association makes heaven.

We speak of the mansions of rest; the palms of victory; the stars in our crowns; the rewards for every good deed; the more than making up of all our losses and the righting of all injustice, but for the full meaning of all these things, we must wait until the events themselves shall reveal them.

STATE OF THE IMPENITENT.

It would be a great joy, as well as honor to man, if under the credal designation, "the life everlasting," we could think only of faithfulness under probation, a preparation carried to completion, the reward of good deeds, and salvation for all the world. It is not God's fault that we are not permitted to do this, though man's perverse course and libelous thought would make it so appear. God could not make man and not make him free. In that case he would be something else and not man. Once created, God could not deal with him as at the same time free and not free.

A glance at the things before named as constituting heaven and its joys makes it plain that for a soul not suitably prepared therefor heaven would be no heaven. Someone says that hell consists in the separation of the soul from all that it has learned to love. In the world we notice cravings ever increasing, and the possibility of gratification ever decreasing. Men fail to put themselves in harmony with the requirements of their spiritual nature and the constitution of the spiritual universe.

The Bible speaks of the punishment of the wicked as visited by God. "Depart from me ye cursed into the eternal fire

which is prepared for the devil and his angels. . . . And these shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25:41-46.) "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death." (Rev. 21:8.) It matters not that we may regard the language used as figurative, just so its force is not frittered away.

Bishop Butler makes a distinction between punishment by immediate visitation and punishment by natural consequence. The latter might carry a meaning as light as that of merely failing to attain. Men are now speaking of freedom and personality as conditions to be attained. Indeed, many so-called men seem to possess these qualities only to the smallest extent. The Bible surely speaks of immortality as a thing to be attained. Paul speaks of men "laying up in store for themselves a good foundation against the time to come that they may lay hold on the life which is life indeed." (1 Tim. 6:19.) In our times, there is an increasing number of persons who hold to the doctrine of conditional immortality, as it is called, the doctrine that there are those who do not reach the stage of spiritual consequence and drop out of being. The general belief, however, is that there is guilt in not reaching the stage named and that for this there will be punishment. Sometimes the fate of the wicked is spoken of as a spiritual collapse. From not doing, they lose the moral power to do or to fill the place intended for them.

The Bible does not fail to present the side of natural consequence. "Therefore shall they eat of the fruit of their own way, and be filled with their own devices." (Prov. 1:31.) "Be not deceived; God is not mocked: for whatsoever

a man soweth, that shall he also reap." (Gal. 6:7.) If we should so choose, we could make the words, "where their worm dieth not" apply to natural consequence, and the words, "the fire is not quenched," apply to direct visitation. Some persons make bold to say that they are not afraid of the fire, but carrying out the figure, what about the worm, their worm, the enemies that they have been nourishing for their own destruction?

Perhaps the most terrific arraignment of false confidence comes from the application of the principle of evolution. Men talk of the survival of the fittest, yet many of those who accept this principle in the natural world, believe that anything may survive in the spiritual world. Whatever the doctrine that we may hold as to the natural world, we may be sure that only the spiritually fit, and efficient will have a survival that is to be coveted. It is said that Christianity is a religion of the survival of the unfittest. True, but it makes the unfit truly fit by the highest and surest remedies, remedies that do not set at naught the moral principles of the universe.

Perhaps we make a great mistake when we make a wide contrast between direct punishment from God and the penalties which evil doers bring down on themselves. These two things may be the two different sides of the same thing, the one view being appropriate at one time and the other at another time. Our shallow presumption should not cause us to leave out the inward connection between wrong doing and penalty, and our mole-eyed naturalism should not cause us to fail to see the everlasting God as back of and in and above the system of nature, vindicating the principles of righteousness in the spiritual universe. Revelation and faith have failed of their proper function if they do not write the name of God everywhere.

By the good and bad alike character is formed in this world for eternity. Satan has never ceased to say, "Evil be thou my good." The unrighteous, as much as they may hate the consequences of their evil course, love their sin. The righteous, the redeemed, by a will and nature conformed to the will and nature of God are forever constrained toward righteousness and are forever provided for by the love and resources of God. A right view of conduct and destiny must give equal importance to love and holiness in God, and a corresponding importance to love and holiness in man, in his character and relations.

Thus we have sought to gain a view of the great realities of the Christian faith. We have sought to know something of the eternal God, the glory of creation, the nature of man, the blot and havoc of sin, the great redemption, the realizing of salvation in the individual and the race, and to peer within the gates of the future. As if in a vast procession we have noticed the work of the mediatorial Trinity. Amidst the struggle and warfare of the present we look forward to final victory. We recall the words, spoken of the eternal God, "And when all things have been subjected unto him, then shall the Son also be subjected to him that did subject all things unto him, that God may be all in all." (1 Cor. 15:28.) In this remarkable declaration time is seen to end and the gates of eternity, to open and close.

BIBLICAL REFERENCES ARRANGED ACCORDING TO DOCTRINES

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THE SCRIPTURES

Blessedness of obeying.
Luke 11 : 28.

Cannot be broken.
John 10 : 35.

Christ interpreted.
Luke 24 : 27.

Examining of, commended.
Deut. 17 : 19. Acts 17 : 11.

Expounded by Christ.
Matt. 4 : 4; 26 : 54. Luke 4 : 19-21.

Expounded by Peter.
Acts 2 : 16-36; 3 : 17-24.

Expounded by Stephen.
Acts 7 : 51-53.

Expounded by Philip.
Acts 8 : 25-35.

Fulfilled by Christ.
Matt. 5 : 17. John 19 : 24.

Given by inspiration.
Acts 1 : 16. 2 Tim. 3 : 16. 2 Pet. 1 : 20, 21.

Given through the prophets.
Luke 16 : 31. Rom. 3 : 2.

Given in the last days through Christ.
Heb. 1 : 2.

Hearers and not doers of, delude themselves.
Jas. 1 : 22.

Hope through.
Rom. 15 : 4.

Ignorance of, leads to error.
Matt. 22 : 29. Acts 13 : 27.

Make wise.
John 20 : 31. 2 Tim. 3 : 15.

Not to be altered.
Deut. 4 : 2; 12 : 32.

Profitable for doctrine.
Rom. 4 : 23, 24. 2 Tim. 3 : 16, 17.

Work in those that believe.
1 Thess. 2 : 13.

TRUTH
Jehovah the God of.
Psa. 31 : 5.
The word of Jehovah is.
John 17 : 17.
Christ is.
John 14 : 6.
Christ is full of.
John 1 : 14.
Christ spake.
John 8 : 45.
The Holy Spirit is the spirit of.
John 14 : 17 ; 15 : 26.
The Holy Spirit guides into all.
John 16 : 13.
The church is the pillar and ground of.
1 Tim. 3 : 15.
The Fruit of light is in.
Eph. 5 : 9.
Exhortations to serve Jehovah in.
1 Sam. 12 : 24. 1 Kings 2 : 4.
Delights Jehovah.
Prov. 12 : 22.
Jehovah desires men to know.
1 Tim. 2 : 4 ; 4 : 3.
The judgments of God are according to.
Psa. 96 : 13. Rom. 2 : 2.
Shall make free.
John 8 : 32.
Judgment for those who believe not.
2 Thess. 2 : 10-13.
Disregarded.
Isa. 59 : 4, 14, 15. Jer. 7 : 28 ; 9 : 3, 5.
Of the gospel.
John 1 : 17 ; 5 : 33. Rom. 2 : 8. Col. 1 : 5, 6.
Witness unto.
John 5 : 33 ; 18 : 37. 3 John 12.
Of God.
Deut. 32 : 4. Psa. 91 : 4. Isa. 65 : 16.
Of God shown toward.
Abraham. Gen. 24 : 27. Jacob, Gen. 32 : 10. Israel, Psa. 98 : 3.

GOD (JEHOVAH)
None beside him.
Deut. 4 : 35. Isa. 44 : 6.
None before him.
Isa. 43 : 10.
None like him.
Ex. 9 : 14. Isa. 46 : 5-9.
Is a spirit.
John 4 : 24. 2 Cor. 3 : 17.
How to be worshipped.
John 4 : 24.
Declared to be.
Compassionate. Rom. 9 : 15.
Consuming fire. Heb. 12 : 29.
Faithful. 1 Cor. 10 : 13. 1 Peter 4 : 19.
Good. Psa. 25 : 8.
Glorious. Ex. 15 : 11. Psa. 145 : 5.
Great. 2 Chron. 2 : 5. Psa. 86 : 10.
Gracious. Ex. 34 : 6. Psa. 116 : 5.
Holy. Hos. 11 : 9. 1 Pet. 1 : 16.
Jealous. Ex. 20 : 5 ; 34 : 14. Josh. 24 : 19.
Just. Deut. 32 : 4. Isa. 45 : 21.
Light. Isa. 60 : 20. John 1 : 7.
Longsuffering. 1 Peter 3 : 20. 2 Peter 3 : 9.
Love. 1 John 4 : 8.
Loving. John 3 : 16.
Merciful. Ex. 34 : 6. Luke 6 : 36.
Omnipresent. Job 23 : 8-9. Acts 17 : 27.
Omniscient. Psa. 139 : 1-16.
Perfect. Job 37 : 16. Matt. 5 : 48.
Righteous. Psa. 119 : 137. Rev. 16 : 5.
True. Jer. 10 : 10. John 15 : 26 ; 17 : 3.
Upright. Psa. 25 : 8 ; 119 : 137.
Life. John 5 : 26. Col. 3 : 4.
Gifts of temporal.
Life, breath, and all things. Gen. 2 : 7. Acts 17 : 25.
Food and raiment. Psa. 136 : 25. Matt. 6 : 25-33.
Fruitful seasons. Gen. 27 : 28. Hos. 14 : 5.
Rain. Lev. 26 : 4. Job 5 : 10. Zech. 10 : 1.
Seedtime. Gen. 8 : 22.
Sun for light. Jer. 31 : 35.
Wisdom. Prov. 2 : 6. Luke 21 : 15. Jas. 1 : 5.
All good things. Psa. 145 : 16. Phil. 4 : 19.
How to pray for. Matt. 6 : 11. 1 Tim. 6 : 8.
To be used. 1 Tim. 4 : 4.
Gifts of, spiritual.
Living grace. Rom. 1 : 7. Col. 1 : 2.
Repentance. Acts 11 : 18. Rom. 2 : 4.
Faith. Rom. 5 : 1. Eph. 2 : 8.
Righteousness. Isa. 54 : 17. Rom. 5 : 17.
A new heart. Psa. 51 : 10. Ezek. 11 : 19.
Peace. Psa. 29 : 11. Isa. 66 : 12. Rom. 1 : 7.
Rest. 1 Kings 8 : 56. Matt. 11 : 29.

Eternal life. John 10:28. 1 John 5:11.
Glory. Psa. 84:11. John 17:22.
Christ the gift of God. John 3:16. Eph. 2:7.
Blessings through Christ. John 1:17. Acts 15:11.
The Holy Spirit. John 14:26. Acts 1:4, 5.
To be prayed for. Matt. 7:7-11. John 16:23.
To be acknowledged. Psa. 116:12-14. Eph. 5:20.
Anger of.
Is slow. Psa. 103:8. Jonah 4:2.
Is righteous. Psa. 58:10, 11. Rom. 2:6, 8.
Cannot be withstood. Psa. 76:7. Nah. 1:6.
Aroused by impenitence. Isa. 9:13, 14. Rom. 2:5.
Provoked by idolatry. Deut. 29:20, 27, 28. Josh. 23:16.
Against the wicked. Isa. 3:8; 13:9. Rom. 2:8.
Against sin. Psa. 89:30-32; 90:7-9.
Turned aside by Christ. Rom. 5:9. 2 Cor. 5:18, 19.
Faith turns aside. John 3:14-18. Rom. 3:25.
Repentance prevents. 1 Kings 21:29. Jer. 3:12, 13.
Exemplified against—
The old world. Gen. 7:21-23. Builders of Babel. Gen. 11:8. Cities of the plain. Gen. 19:24, 25. Egyptians. Ex. 7:20. Israelites. Ex. 32:35. Aaron and Miriam. Num. 12:9, 10. Abimelech. Judg. 9:56. Saul. 1 Sam. 31:6.
Glory of.
In Christ. Isa. 49:3. John 12:28.
In the church. Psa. 102:16-22. Isa. 60:1-21; 66:18. Eph. 1:6-14.
In his majesty. Psa. 93:1; 145:5. Isa. 2:10.
In his holiness. Ex. 15:11. Isa. 6:3.
In his power. Ex. 15:1-6. Rom. 6:4.
In his works. Psa. 19:1-6. Jer. 10:11-16.
Exhibited to Moses. Ex. 33:18-23; 34:5; and to Stephen. Acts 7:55.
The earth is full of. Isa. 6:3.
To be feared. Isa. 59:19.
The earth to be filled with. Num. 14:21. Psa. 72:19.
The knowledge and power of God beyond human understanding. Psa. 139:5-6. Isa. 40:28. Rom. 11:33, 36.
Goodness of.
Is great. Neh. 9:35. Zech. 9:17.
Is satisfying. Psa. 65:4. Jer. 31:12, 14.
Is universal. Psa. 145:9. Matt. 5:45.
Exemplified—
Noah, Gen. 7:1. Abraham, Gen. 24:1. Isaac, Gen. 26:12-14. Joseph, Gen. 39:2; 3:23. Israelites in Egypt, Ex. 11:3. David, 2 Sam. 5:10. Solomon, 1 Kings 3:13. Widow of Zarephath, 1 Kings 17:14. Hezekiah, 2 Kings 18:7. 2 Chron. 32:29. Daniel, Dan. 1:9; 6:28.
Guides by his.
Counsel. Psa. 73:24.
Eye. Psa. 32:8.
Hands. Psa. 78:72.
Providence. Psa. 37:23. Prov. 16:9.
Spirit. Ezek. 36:27. Luke 11:13. Rom. 8:14.
Strength. Ex. 15:13.
Trial. Deut. 32:10-11. Prov. 16:9. S. of Sol. 8:5. Isa. 42:16. Jer. 31:9.
Love of.
For cheerful giving. 2 Cor. 9:7.
For love of Christ. John 16:27.
To Christ. John 15:9; 17:26.
Christ abides in. John 15:10.
Everlasting. Jer. 31:3.
Great. Eph. 2:4.
Shed abroad. Rom. 5:5.
The loving kindness of.
Is abundant. Neh. 9:17. Psa. 103:8.
Is better than life. Psa. 63:23.
Is everlasting. Isa. 54:8, 10. Jer. 31:3.
Is good. Psa. 69:16
Is marvelous. Psa. 17:7; 31:21.
Is precious. Psa. 36:7.
Pray for. Psa. 17:7; 36:10; 40:11.
The mercy of.
Is great. Num. 14:18. Isa. 54:7. 1 Peter 1:3.
Is over all his works. Psa. 145:9.
Is rich. Eph. 2:4.
Is sure. Isa. 55:3.
Is tender. Psa. 25:6; 103:4. Luke 1:78.

Salvation through. Titus 3 : 5.
To the fatherless. Hos. 14 : 3.
To them that fear him. Psa. 103 : 17. Luke 1 : 50.
To repenting sinners. Psa. 32 : 5. Prov. 28 : 13. Isa. 55 : 7. Illustration, the prodigal son. Luke 15 : 18-20.
To whom he will. Hos. 2 : 23. Rom. 9 : 15, 18.
Instances. Lot. Gen. 19 : 16. 19. Epaphroditus, Phil. 2 : 27. Paul. 1 Tim. 1 : 13.

TRINITY, THE HOLY
Existed from the beginning.
Gen. 1 : 26 ; 3 : 22 Isa. 48 : 16.
Proved by scripture.
Matt. 3 : 16, 17. Matt. 28 : 19. Rom. 8 : 9. 1 Cor. 12 : 3-6. Eph. 4 : 4-6. Jude 20, 21. Rev. 1 : 4, 5.
Salvation through.
Titus 3 : 4-6. 1 Pet. 1 : 2.
Baptism in the name of.
Matt. 28 : 19.
Benediction in the name of.
2 Cor. 13 : 14.

CREATION
The work of the Godhead.
Gen. 1 : 1, 26.
By God.
Prov. 16 : 4 ; Isa. 40 : 28. Rev. 4 : 11.
Through Christ.
John 1 : 10. Col. 1 : 16.
By the Spirit.
Psa. 104 : 30.
By the word of God.
Heb. 11 : 3.
In six days.
Gen. 1. Ex. 20 : 11 ; 31 : 17.
Of the heavens.
Gen. 1 : 1, 6-8.
Of the earth.
Gen. 1 : 1, 9-10.
Of the day.
Gen. 1 : 3-5.
Of night.
Gen. 1 : 4, 5.
Of the grass, trees, etc.
Gen. 1 : 11, 12.
Of the sun, moon and stars.
Gen. 1 : 14-18.
Of the birds and fish.
Gen. 1 : 20, 21.
Of animals.
Gen. 1 : 24, 25.
Of man.
Gen. 1 : 26, 27 ; 2 : 7.
Of woman.
Gen. 2 : 21-25.
Approved by God.
Gen. 1 : 31.
Declares the glory of God.
Psa. 19 : 1. Rom. 11 : 36.
Subjected to vanity.
Rom. 8 : 20-22.

MAN
Created by God.
Gen. 1 : 27.
Made from dust.
Gen. 2 : 7.
Made after God's image.
Gen. 1 : 26, 27.
Different from other living things.
1 Cor. 15 : 39.
Has body, soul, and spirit.
Matt. 6 : 25. Luke 12 : 20. 1 Cor. 2 : 11.
Endowed with affections, reason, and conscience.
1 Chron. 29 : 3. Job 13 : 3. Rom. 2 : 15.
Lower than God or the angels.
Psa. 8 : 5. Heb. 2 : 7.
Given dominion over the earth.
Gen. 1 : 26-29.
Blessed by God.
Gen. 1 : 28 ; 5 : 2.
To live alone, not good for.
Gen. 2 : 18.
Woman a help meet for.
Gen. 2 : 20 24.
Under the law of obedience.
Gen. 2 : 16, 17.
The fall of.
Gen. 3 : 1-8.
Punished for disobedience.
Gen. 3 : 8-24.
Full of trouble.
Job 5 : 7 ; 14-1.
Conceived in sin.
Psa. 51 : 5.
Shortness of the life of.
Job 14 : 1-22. Psa. 39 : 5.
Weakness of.
Job 14 : 17-22. Matt. 6 : 27-34.
Called flesh.
Gen. 6 : 12. Joel 2 : 28.
Called potsherd.
Isa. 45 : 9.
Called vain.
Job 11 : 12. Jas. 2 : 20.
Danger of poverty and riches.
Prov. 30 :8.
Description of a good.
Psa. 15.
Ignorance of.
Eccl. 6 : 12 ; 10 : 14.
Race not to the swift.
Eccl. 9 : 11.
Whole duty of.
Eccl. 12 : 13. Mic. 6 : 8.
The redemption of.
Rom. 5. 1 Cor. 15 : 45-49. Rev. 5.
Rewarded according to his works.
Psa. 62 : 12. Rom. 2 : 5, 6.

Christ took the nature of.
John 1 : 14. Heb. 2 : 14-16.
The Resurrection by Christ as a man.
1 Cor. 15 : 21, 22.
The gospel not after.
Gal. 1 : 11.
The inward man.
Rom. 7 : 22. 2 Cor. 4 : 16.
To make of twain one new.
Eph. 2 : 15.
Likened to.
Grass. Isa. 40 : 6-8.
A sleep. Psa. 90 : 5.
Vanity. Psa. 144 : 4.
A wild ass's colt. Job 11 : 12.

SIN

Is lawlessness.
1 John 3 : 4.
Is of the devil.
John 8 : 44. 1 John 3 : 8.
An abomination to Jehovah.
Gen. 6 : 5-7. Deut. 25 : 16.
Origin of.
Gen. 3 : 6, 7. Matt. 15 : 19.
Known to Jehovah.
Gen. 3 : 11. Matt. 10 : 26.
Toil and sorrow came from.
Gen. 3 : 16-19.
No man free from.
1 Kings 8 : 46. Eccl. 7 : 20.
Christ free from.
John 8 : 46. 2 Cor. 5 : 21. Heb. 7 : 26.
Consequences of, entailed upon the children.
Ex. 20 : 5.
Cleansing from.
Isa. 1 : 18, 25. Mal. 3 : 3. Heb. 9 : 14.
Christ's blood cleanseth from all.
Eph. 1 : 7. 1 John 1 : 7.
Conviction of.
John 16 : 8-13.
Confession of.
2 Sam. 12 : 13. Luke 15 : 17-21.
Forgiveness of.
Matt. 9 : 5, 6 ; 12 : 37.
If thy brother sin, show him his fault.
Matt. 18 : 15-17.
Maketh bondservants.
John 8 : 34.
The fruits of.
Gen. 3 : 7-24. Prov. 8 : 36.
Knowledge causeth.
John 9 : 41 ; 15 : 22-24.
Humiliation because of.
1 Kings 21 : 39. Neh. 9 : 1. Jonah 3 : 6.
Unpardonable.
Matt. 12 : 31, 32. Mark 3 : 28.
Punishment of.
Gen. 2 : 17. Rom. 5 : 13. Heb. 10 : 26, 27. Jas. 1 : 15.
Excludes from heaven
1 Cor. 6 : 9. Gal. 5 : 21. Eph. 5 : 5.
Death, the wages of.
Rom. 6 : 23.
Examples of the evil consequences of.
Adam and Eve, Gen. 3 : 8. Cain, Gen. 4 : 11. Reuben, Simeon, and Levi, Gen. 49 : 4, 5. Destruction of the old world, Gen. 6 : 5. Sodom, etc., Gen. 19 : 24. The Egyptians, Ex. 14 : 27. Nadab and Abihu, Lev. 10 : 2, Achan, Josh. 7 : 25. Saul, 1 Sam. 28 : 18. The children that mocked Elisha, 2 Kings 2 : 24. Gehazi, 2 Kings 5 : 27. Ananias and Sapphira, Acts 5 : 5. Moses and Aaron, Num. 20 : 12. David, 2 Sam. 12 : 10. Eli, 1 Sam. 3 : 11-14. Peter, Luke 22 : 62.

CHRIST
HIS LIFE AND WORK

Early life—
Birth announced. Luke 1 : 26-38.
Is born at Bethlehem. Luke 2 : 1-7.
Birth proclaimed to the shepherds. Luke 2 : 8-20.
Is circumcised. Luke 2 : 21.
Presented in the temple. Luke 2 : 22-38.
Wise men worship him. Matt. 2 : 1-12.
Flight into Egypt and return to Nazareth. Matt. 2 : 13-23.
At the age of twelve visits Jerusalem, and questions the doctors in the temple. Luke 2 : 40-50.
Works as carpenter nearly eighteen years. Mark 6 : 3 Luke 2 : 51.
Public ministry, first year—
Is baptized by John. Matt. 3 : 13-17. Mark 1 : 9-11. Luke 3 : 21-22.
Is tempted in the wilderness. Matt. 4 : 1-11. Mark 1 : 12. Luke 4 : 1-13.
At the marriage at Cana, performs the first miracle. John 2 : 1-12.
Cleanses the temple at Passover. John 2 : 13-25.
Talks with woman of Samaria at the well. John 4 : 1-12.

Second year—
- Preaches repentance at Capernaum. Matt. 4 : 13-17. Mark 1 : 14.
- Calls Simon, Andrew, James, and John. Matt. 4 : 18-22. Mark 1 : 16-20.
- Calls Matthew. Matt. 9 : 1-9.
- After Pentecost chooses the twelve apostles. Mark 3 : 7-19. Luke 6 : 12-16.
- Preaches the Sermon on the Mount. Matt. 5 ; 6 ; 7. Luke 6 : 20-49.
- THE LORD'S PRAYER taught. Matt. 6 : 9-15.
- Taught a second time. Luke 11 : 1-4.
- Woman anoints his feet in Simon's house with alabaster cruse of ointment. Luke 7 : 36-50.
- Journey through Galilee. Luke 8 : 1-3.
- Crosses the Sea of Galilee and stills the storm. Matt. 8 : 18-27. Mark 4 : 35-41. Luke 8 : 22-25.

Third year—
- Sends forth the apostles. Matt. 10 : 1-42. Mark 6 : 1-13. Luke 9 : 1-6.
- Feeds five thousand. Matt. 14 : 13-21. Mark 6 : 32-44. Luke 9 : 11-17. John 6 : 5-15.
- Walks on the Sea of Galilee. Matt. 14 : 22-36. Mark 6 : 46-56. John 6 : 16-21.
- Is acknowledged as the Christ by Peter. Matt. 16 : 13-20. Mark 8 : 27-30. Luke 9 : 18-21.
- Foretells his death and resurrection. Matt. 16 : 21-28. Mark 8 : 31-38. Luke 9 : 22-27.
- Is transfigured. Matt. 17 : 1-13. Mark 9 : 1-13. Luke 9 : 28-36.

Fourth Year—
- Preaches at Feast of Tabernacles. John 7 : 10-53 ; 8 : 12-59.
- Sends out the seventy. Luke 10 : 1-24.
- Raises Lazarus at Bethany, John 11 : 17-46.
- Makes last journey to Jerusalem. Matt. 19 : 1. Mark 10 : 1. Luke 17 : 11.
- Blesses little children. Matt. 19 : 13-15. Mark 10 : 13-16. Luke 18 : 15-17.
- Foretells again his death and resurrection. Matt. 20 : 17-19. Mark 10 : 32-34. Luke 18 : 31-34.

His last week.
- Public entry into Jerusalem, Matt. 21 : 1-17. Mark 11 : 1-11. Luke 19 : 29-44. John 12 : 12-19.
- Questions the Scribes. Matt. 22 : 41. Mark 12 : 35-40. Luke 20 : 39-47.
- Commends the widow for her mite. Mark 12 : 41. Luke 21 : 1-4.
- The Last Supper. Matt. 26 : 17-20. Mark 14 : 12-17. Luke 22 : 7-18.
- Washes the disciples' feet. John 13 : 1-17.
- Institutes the Lord's Supper. Matt. 26 : 26-29. Mark 14 : 22, 25. Luke 22 : 19. (See also 1 Cor. 11 : 23.)
- The agony in Gethsemane. Matt. 26 : 36-46. Mark 14 : 32-42. Luke 22 : 40-46.
- Is betrayed by Judas. Matt. 26 : 47-56. Mark 14 : 43-53. Luke 22 : 47-54. John 18 : 2-14.
- Is thrice denied by Peter. Matt. 26 : 57-75. Mark 14 : 54-72. Luke 22 : 54-62. John 18 : 15-27.
- Is examined by Pilate. Matt. 27 : 3-26. Mark 15 : 2-15. Luke 23 : 13-25. John 19 : 1-6.

HIS DEATH
- Foreknown. Isa. 53 : 6, 10. Acts 2 : 23.
- Foretold. Isa. 53 : 8. Dan. 6 : 26. Zech. 13 : 7.
- Foretold by Christ. Matt 20 : 18, 19. John 12 : 32, 33.
- Demanded by the Jews. Matt. 27 : 22, 23.
- By crucifixion. Matt. 27 : 33-56. Mark 15 : 22-41. Luke 23 : 32-49. John 19 : 17-30.
- Women find sepulchre empty, and tell disciples. Matt. 28 : 1-8. Mark 16 : 8. Luke 24 :9. John 20 : 2.
- Acceptable as a sacrifice to God. Eph. 5 : 2.
- For the redemption of man. Matt. 20 : 28. Luke 24 : 26.
- In the company of robbers. Isa. 53 : 12. Matt. 27 : 38.
- Commemorated in the sacrament of the Lord's Supper. Luke 22 : 19, 20. 1 Cor. 11 : 26-29.
- A stumbling block to the Jews. 1 Cor. 1 : 23.
- Was undeserved. Isa. 53 : 9.

Was voluntary. Isa. 53 : 12. Matt. 26 : 53. John 10 : 17, 18.

RESURRECTION

Appears after resurrection to: Mary Magdalene. Mark 16 : 9. John 20 : 11.
Women. Matt. 28 : 9.
Two disciples going to Emmaus. Mark 16 : 12. Luke 24 : 13-31.
Simon Peter. Luke 24 : 34. 1 Cor. 15 : 5.
Disciples in shut chamber.
Simon Peter. Luke 24 : 34. 1 John 20 : 19. 1 Cor. 15 : 5.
The eleven with Thomas. Mark 16 : 14. John 20 : 26. 1 Cor. 15 : 5.
500 brethren at once. Matt. 28 : 16. 1 Cor. 15 : 6.
Some disciples at Sea of Galilee. John 21 : 1.
James. 1 Cor. 15 : 7.
The apostles. Acts 1 : 4.
Christ declared to be the Son of God by. Rom. 1 : 4.
For our justification. Rom. 4 : 25.
According to the gospel. 2 Tim. 2 :8.

ASCENSION OF

Forty days after the resurrection from Olivet. Mark 16 : 19, 20. Luke 24 : 50, 51.
Forty days after the resurrection foretold. Psa. 68 : 18. Luke 24 : 26. John 1 : 51; 6 : 62.
The purposes. John 14 : 2 : 16 : 7. Acts 2 : 33. Rom. 8 : 34. Heb. 6 : 20 ; 9 : 24.

HIS CHARACTER

Benevolent. Matt. 4 : 23, 24 ; 9 : 35. Acts 10 : 38.
Compassionate. (Isa. 40-11. Matt. 15 : 32. Luke 7 : 13.
Faithful. Isa. 11 : 5. 1 Thess. 5 : 24.
Forgiving. Luke 23 : 34.
Good. Matt. 19 : 16.
Guileless. Isa. 53 : 9. 1 Pet. 2 : 22.
Humble. Luke 22 : 27. Phil. 2 : 8.
Innocent. Matt. 27 : 4.
Just. Zech. 9 : 9.
Longsuffering. 1 Tim. 1 : 16.
Loving. John 13 : 1 ; 15 : 13.
Lowly in heart. Matt. 11 : 29.
Meek. Isa. 53 : 7. Zech. 9 : 9. Matt. 11 : 29.
Merciful. Heb. 2 : 17.
Obedience to God the Father. Psa. 40 : 8. John 4 : 34 ; 15 : 10.
Patient. Isa. 53 : 7. Matt. 27 : 14.
Resigned. Luke 22 : 42.
Resisting temptation. Matt. 4 : 1-10.
Righteous. Isa. 53 : 11. Heb. 1 : 9.
Saints to be conformed to. Rom. 8 : 29.
Self-denying. Matt. 8 :20. 2 Cor. 8 : 9.
Sinless. John 8 : 46. 2 Cor. 5 : 21.
Spotless. 1 Peter 1 : 19.
Subject to his parents. Luke 2 : 51.
Sympathetic to everyone in trouble. Matt. 11 : 28-30 ; 14 : 14. Mark 8 : 2. John 11 : 33-35.
True. John 1 : 14 ; 7 : 18. 1 John 5 : 20.
Zealous. Luke 2 : 49. John 2 : 17 ; 8 : 29.

HIS HUMILITY

Shown by his association with the despised. Matt. 9 : 10, 11. Mark 2 : 16. Luke 15 : 1, 2.
Shown by his baptism. Matt. 3 : 13-15.
Shown by his becoming a servant. Matt. 20 : 28. Luke 22 : 27. Phil. 2 : 7.
Shown by his meekness. Matt. 11 : 29.
Shown by his birth. Luke 2 : 4-7.
Shown by his death. John 10 : 15, 17, 18. Heb. 12 : 2.
Shown by his enduring sufferings. Isa. 50 : 6 ; 53 : 7. Matt. 26 : 37-39.
Shown by his entry into Jerusalem. Zech. 9 : 9. Matt. 21 : 6, 7.
Shown by his obedience to the Father's will. John 6 : 38. Phil. 2 : 5-8. Heb. 10 : 9.
Shown by his poverty. Matt. 8 : 20. Luke 9 : 58. 2 Cor. 8 : 9.
Shown by his subjection to his parents. Luke 2 : 51.
Shown by his washing his disciples' feet. John 13 : 5.
Resulted in his exaltation. Phil. 2 : 8-10.

HIS MISSION

Sent by the Father. John 6 : 57.

Came in the Father's name. John 5 : 43.
To preach. Mark 1 : 38.
To preach to the poor. Luke 4 : 18. To preach repentance. Matt. 4 : 17. Luke 24 : 47.
To preach the remission of sins. Luke 1 : 77 ; 24 : 47.
To preach deliverance. Luke 4 : 18.
To preach the kingdom of God. Matt. 10 : 7. Luke 4 : 43 ; 8 : 1.
To fulfill all righteousness. Matt. 5 : 17.
To call sinners. Matt. 9 : 13. Luke 5 : 32.
To give salvation. Isa. 49 : 6. Matt. 1 : 21. Luke 1 : 77. John 3 : 17.
To save the lost. Luke 19 : 10.
To do the Father's will. John 4 : 34 ; 6 : 38, 39.
To minister. Matt. 20 : 28.
To bear witness unto the truth. John 18 : 37.
To be a light to the world. Matt. 4 : 16. Luke 1 : 79.
To give peace. Luke 12 : 51. John 14 : 27.
To give life. John 6 : 33 ; 10 : 10-28.
To give his life a ransom. Matt. 20 : 28.
To lay down his life. John 10 : 15 ; 15 : 13.
For judgment. John 9 : 39.

HIS MIRACLES

Recorded in Matthew.—Cure of two blind men, 9 : 27-31. Money in the fish's mouth, 17 : 24-27.
Recorded in Mark.—Deaf and dumb man, 7 : 31-37. Blind man of Bethsaida, 8 : 22-26.
Recorded in Luke.—Jesus passes through the crowd, 4 : 28-30. Miraculous draught of fishes, 5 : 4-11. Raising of the widow's son, 7 : 11-18. Woman with a spirit of infirmity, 13 : 11-17. Man with the dropsy, 14 : 1-6. Ten lepers, 17 : 11-19. Healing of Malchus, 22 : 50-51.
Recorded in John.—Water made wine, 2 : 1-11. Cure of nobleman's son, 4 : 46-54. Impotent at Bethesda cured, 5 : 1-9. Man born blind cured, 9 : 1-7. Lazarus raised from the dead, 11 : 38-44. Draught of fishes, 21 : 1-4.
Recorded in Matthew and Mark.—Syrophœnician woman, Matt. 15 : 28, Mark 7 : 24. Four thousand fed, Matt. 15 : 32, Mark 8 : 1. Fig tree blasted, Matt. 21 : 19, Mark 11 : 12.
Recorded in Matthew and Luke.—Centurion's servant, Matt. 8 : 5, Luke 7 : 1. Blind and dumb demoniac, Matt. 12 : 22, Luke 11 : 14.
Recorded in Mark and Luke.—Demoniac cured, Mark 1 : 23, Luke 4 : 33.
Recorded in Matthew, Mark and Luke.—Peter's wife's mother. Matt. 8 : 14, Mark 1 : 30 Luke 4 : 38. Tempest stilled. Matt. 8 : 23, Mark 4 : 37. Luke 5 : 22. Demoniac cured, Matt. 8 : 28, Mark 5 : 6, Luke 8 : 26. Leper healed, Matt. 8 : 2, Mark 1 : 40, Luke 5 : 12. Jairus' daughter, Matt. 9 : 23, Mark 5 : 23, Luke 8 : 41. Issue of blood cured, Matt. 9 : 20, Mark 5 : 25, Luke 8 : 43. Sick of the palsy, Matt. 9 : 2, Mark 2 : 3, Luke 5 : 18. Withered hand, Matt. 12 : 10, Mark 3 : 1, Luke 6 : 6. Lunatic child, Matt. 17 : 14, Mark 9 : 14, Luke 9 : 37. Two blind men, Matt. 20 : 29, Mark 10 : 46, Luke 18 : 35.
Recorded in Matthew, Mark and John.—Walking on the sea, Matt. 14 : 25. Mark 6 : 48. John 6 : 15.
Common to all the Gospels.—Jesus feeds 5,000, Matt 14 : 15. Mark 6 : 30. Luke 9 : 10. John 6 : 1-14.

HIS PARABLES

Recorded in Matthew.—Tares, 13 : 24-30. Hid treasure, 13 : 44. Pearl of great price, 13 : 45, 46. Dragnet, 13 : 47-50. Unmerciful servant, 18 : 23-35. Laborers in the vineyard, 20 : 1-16. Two sons, 21 : 28-32. Marriage of the king's son, 22 : 1-14. Ten virgins, 25 : 1-13. Talents, 25 : 14-30. Sheep and goats, 25 : 31-46.
Recorded in Mark.—Seed growing secretly, 4 : 26-29. Watchfulness, 13 : 34, 35.
Recorded in Luke.—Two debtors, 7 : 41-43. Good Samaritan, 10 : 25-37. Importunate friend, 11 : 5-8. Rich fool, 12 : 16-21. Servants watching 12 : 35-40. Steward, 12 : 42-48. Barren fig tree, 13 : 6-9. Great supper, 14 : 16-24. Building a tower, 14 : 28-33. Lost piece of silver, 15 : 8-

10. Prodigal son, 15 : 11-32. Unjust steward, 16 : 1-13. Rich man and Lazarus, 16 : 19-31. Master and servant, 17 : 7-10. Importunate widow, 18 : 1-8. Pharisee and publican, 18 : 10-14. Pounds, 19 : 12-27.

No parables are found in John.

Recorded in Matthew and Luke.—House on the rock and on the sand, Matt. 7 : 24-27, Luke 6 : 46-49. Leaven, Matt. 13 : 33, 34, Luke 13 : 18-21. Lost sheep Matt. 18 : 12-14, Luke 15 : 1-10.

Recorded in Matthew, Mark, and Luke.—Candle under a bushel, Matt. 5 : 15, Mark 4 : 21, Luke 8 : 16. New cloth and old garment, Matt. 9 : 16, Mark 2 : 21, Luke 5 : 36. New wine in old bottles Matt. 9 : 17, Mark 2 : 22, Luke 5 : 37, 38. The sower, Matt. 13 : 1-23, Mark 4 : 1-9, Luke 8 : 4-15. The mustard seed, Matt. 13 : 31, 32, Mark 4 : 30 34, Luke 13 : 18-20. The vineyard. Matt. 21 : 33-46. Mark 12 : 1-12, Luke 20 : 9-19. The fig tree, Matt. 24 : 32-35. Mark 13 : 28-31, Luke 21 : 29-33.

HIS TEACHINGS AND DISCOURSES

Of the new birth. John 3 : 1-21.
Of living water. John 4 :1-42.
Of repentance. Matt. 4 : 13-17. Mark 1 : 14, 15.
Of the Sabbath. Matt. 12 : 9-14. Mark 2 : 23-28.
The disciples called the salt of the earth, Matt. 5 : 13.
That he came to fulfill the law Matt. 5 : 21.
What it is to kill. Matt. 5 : 21.
On adultery. Matt. 5 : 27.
On swearing. Matt. 5 : 33.
On enduring wrong. Matt. 5 : 38.
On loving our neighbor, Matt. 5 : 43.
On prayer. Matt. 6 : 5.
On fasting. Matt. 6 : 16.
On laying up treasure. Matt. 6 : 19.
Reproves harsh judgment. Matt. 7 : 1.
On false prophets. Matt. 7 : 15.
Who shall enter the kingdom of heaven. Matt. 7 : 21.
On building on a strong foundation. Matt. 7 : 24-26.
God's care for his children. Matt. 6 : 25-34.
On being true to one master. Matt. 6 : 24.
On the difficulty of Christian life. Matt. 7 : 13, 14.
On healing. John 5.
On the Pharisees. Matt. 12.
Of sower, Matt. 13 : 3-50. Mark 4 : 3-34.
Of the householder. Matt. 13 : 51, 52.
To the apostles. Matt. 10 : 1-42 ; 11 : 1. Mark 6 : 6-13. Luke 9 : 1-6.
On the bread of life. John 6 : 22-31.
Of inward purity. Matt. 15 : 1-20. Mark 7 : 1-23.
Of Jonah and signs. Matt. 16 : 1-4. Mark 8 : 10-13.
Of leaven. Matt. 16 : 5-12. Mark 8 : 14-21.
On Peter's confession. John 6 : 68.
Of living water, the judgment and light. John 7 : 37-53 ; 8.
Of the good shepherd. John 10 : 1-21.
Of the Father. John 10 : 23-38.
To the seventy. Luke 10 : 1-24.
Of the good Samaritan. Luke 10 : 25-37.
Of ambition and money. Matt. 18 : 1-35. Mark 9 : 33-50. Luke 9 : 47-50.
Of life after death. John 5 : 25, 28, 29 ; 6 :47 ; 11 : 1-53 ; 14 : 2.
Of prayer and the importunate friend. Luke 11 : 1-13.
Of the light of the body. Luke 11 : 33-36.
Of covetousness. Luke 12 : 13-50.
Of salvation and great supper. Luke 13 : 22-35.
Of the lost sheep, piece of money, prodigal son. Luke 15 : 1-32.
Of riches. Luke 16 :1-21.
On his death. Matt. 10 : 17-26. Mark 10 : 32-45.
Of the pounds. Luke 19 : 1-28.
Of the withered fig tree. Matt. 21 : 20-22. Mark 11 : 20-26.
Of forgiving others. Matt. 6 : 12-15 ; 18 : 21. Mark 11 : 25. Luke 7 : 47 ; 17 : 1-10.
Of the kingdom of God. Luke 17 : 20-37.
Of the unjust judge, Pharisee and publican. Luke 18 : 1-14.
On divorce. Matt. 19 : 1-12. Mark 10 : 1-12.
On eternal life. Matt. 19 : 16-30. Mark 10 : 17-31.

On simplicity. Matt. 19 : 13-15. Mark 10 : 13-16. Luke 18 : 15-17.

On covetousness, on following Christ. Matt. 19 : 16-30. Mark 10 : 17-31. Luke 18 : 18-34.

On humility. Matt. 5 : 3. Mark 9 : 35. Luke 14 ; 22 : 24-36.

Of the new commandment of love, the Father's house. John 13 : 34-38.

Of the way, the Holy Spirit, the comforter. Matt. 12 : 31. Luke 11 : 13. John 14 : 1-31 ; 15 : 26 ; 16 : 12-15.

Of his authority. Matt. 21 : 23-46. Mark 11 : 27-33. Luke 20 : 1-8.

Of the two sons, wicked husbandman, king's marriage feast. Matt. 21 : 28-46 ; 22 : 1-14. Mark 12 : 1-12. Luke 20 : 9-19.

Of tribute, resurrection the great commandment. Matt. 22 : 15-33. Mark 12 : 13-34. Luke 20 : 20-40.

Of Pharisees and hypocrisy. Matt. 23 : 1-39. Mark 12 : 38-40. Luke 20 : 45-47.

Of the widow's mite. Mark 12 : 41-44. Luke 21 : 1-4.

On care and watching. Matt. 24. Mark 13. Luke 21.

Of judgment. John 12 : 30-50.

Of second coming and the destruction of Jerusalem. Matt. 24 : 1-57. Mark 13 : 1-37. Luke 21 : 5-38.

Of wise and foolish virgins, talents and sheep and goats and last judgment, Matt. 25 : 1-46.

Institutes the Lord's Supper. Matt. 26 : 26-29. Mark 14 : 22-25. Luke 22 : 19-20.

Of his death. Matt. 16 : 13-28. Mark 8 : 27-38. Luke 9 : 18-27.

Of death and resurrection. Matt. 17 : 14-23. Mark 9 : 14-32. Luke 9 : 37-45.

Of the true vine. John 15 : 1-12.

Of the mission of the Comforter, John 14 : 16 ; 16 : 7.

His intercessory prayer. Luke 22 : 32 ; 23 : 34. John 17 : 9 ; 17 : 20.

Convinces Thomas. John 20 : 24-31.

Charges Peter. John 21 : 15-25.

Charges the disciples. Matt. 28. Mark 16. Luke 24.

AS THE HIGH PRIEST

Appointed and called by God. Heb. 3 : 1, 2 ; 5 : 4, 5.

After the order of Melchizedek. Psa. 110 : 4, with Heb. 5 : 6 ; 6 : 20 ; 7 : 15, 17.

Consecrated. Heb. 7 : 20, 21.

Is undefiled and perfected. Heb. 7 : 26, 28.

Faithful. Heb. 3 : 2.

Needed no sacrifice for himself. Heb. 7 : 27.

Offered himself a sacrifice. Heb. 9 : 14. 26 ; 6 : 27.

His sacrifices more than all others. Heb. 9 : 13, 14, 23.

Offered but once. Heb. 7 : 27 ; 9 : 25, 26.

Made propitiation. Heb. 2 : 17.

Obtained redemption for us. Heb. 9 : 12.

Entered into heaven. Heb. 4 : 14 ; 10 : 12.

Succors them that are tempted. Heb. 2 : 18 ; 4 : 15.

Intercedes. Heb. 7 : 25 ; 9 : 24.

Blesses. Num. 6 : 23, with Acts 3 : 26.

AS KING

Foretold. Num. 24 : 17. Psa. 2 : 6 ; 45. Isa. 9 : 7. Jer. 23 : 5. Mic. 5 : 2.

Supreme. Psa. 89 : 27. Rev. 1 : 5 ; 19 : 16.

Sits on the throne of God. Rev. 3 : 21.

Sits on the throne of David. Isa. 9 : 7. Luke 1 : 32, Acts 2 : 30.

Is King of Zion. Psa. 2 : 6. Isa. 52 : 7. Zech. 9 : 9. Matt. 21 : 5. John 12 : 12-15.

Has an everlasting kingdom. Dan. 2 : 44 ; 7 : 14. Luke 1 : 33.

Has a universal kingdom. Psa. 2 : 8 ; 72 : 8. Zech. 14 : 9. Rev. 11 : 15.

His kingdom not of this world. John 18 : 36.

Acknowledged by the wise men from the East. Matt. 2 : 2.

Acknowledged by Nathanael. John 1 : 49.

Acknowledged by his followers. Luke 19 : 38. John 12 : 13.

Declared by himself. Matt. 25 : 34. John 18 : 37.

Written on his cross. John 19 : 19. Luke 23 : 38.

The Jews shall seek unto. Hos. 3 : 5.

Shall overcome all his enemies. Psa. 110 : 1. Mark 12 : 36. 1 Cor. 15 : 25. Rev. 17 : 14.

AS THE MEDIATOR

Through redemption. Eph. 2 : 13-18. Heb. 9 : 15.
The only one between God and man. 1 Tim. 2 : 5.
Of the new Covenant. Heb. 8 : 6; 12 : 24.

HIS NAMES

Advocate. Rom. 8 : 34. 1 John 2 : 1. Job 9 : 33.
Alpha and Omega. Rev. 1 : 8; 22 : 13.
Amen. Rev. 2 : 14.
Ancient of days. Dan. 7 : 22.
Angel who redeemed. Gen. 48 : 16. Zech. 1 : 12.
Angel of his presence. Isa. 63 : 9.
Anointed. Psa. 45 : 7.
Balm of Gilead. Jer. 8 : 22.
Branch. Zech. 3 :8; 6 : 12. Of righteousness. Jer. 23 : 5. Of the root of Jesse. Isa. 11 : 1.
Bread of life. John 6 : 48.
Bright and morning star. Rev. 22 : 16.
Christ. John 4 : 29.
Corner Stone. Isa. 28 : 16. 1 Pet. 2 : 6. Eph. 2 : 20.
Commander. Isa. 55 : 4.
Counsellor. Isa. 9 : 6.
Covert from the tempest. Isa. 32 : 2. Psa. 61 : 3.
Daysman. Job 9 : 33. Advocate 1 John 2 : 1.
Dew unto Israel. Hos. 14 : 5.
Elect. Isa. 42 : 1.
Everlasting Father. Isa. 9 : 6. 1 John 1 : 2.
Foundation. Isa. 28 : 16. 1 Cor. 3 : 11.
Fountain. Zech. 13 : 1. Rev. 21 : 6.
Glory of the Lord. Isa. 33 : 21; 40 : 5. Phil. 2 : 11. Jas. 2 : 1.
God over all. Rom. 9 : 5.
Hiding place. Isa. 32 : 2. Col. 3 : 3.
High Priest. Heb. 3 : 1.
Holy One. Isa. 41 : 14. Acts 3 : 14.
Jesus. Matt. 1 : 21.
Just One. Acts 7 : 52.
King. Zech. 9 : 9. Matt. 21 : 5. 1 Tim. 6 : 15.
King of kings. Rev. 19 : 16.
Lamb of God. John 1 : 29.
Leader. Isa. 55 : 4.
Light of the Gentiles. Isa. 42 : 6. Luke 2 : 32.
Lion of the tribe of Judah. Rev. 5 : 5.
Lord of hosts. Isa. 54 : 6. 1 Tim. 6 : 15.
Lord of lords. Rev. 19 : 16.
Lord of the sabbath. Matt. 12 : 8. Mark 2 : 28. Luke 6 : 5.
Lord our righteousness. Jer. 23 : 6; 33 : 16. 1 John 2 : 1.
Man Christ Jesus. 1 Tim. 2 : 5.
Man of sorrows. Isa. 53 : 3.
Man of thy right hand. Psa. 80 : 17. Col. 3 : 1.
Master. John 11 : 28.
Mediator. 1 Tim. 2 : 5.
Messenger of the covenant. Mal. 3 : 1.
Messiah the Prince. Dan. 9 : 25.
Mighty God. Isa. 9 : 6; 63 : 1.
Our peace. Eph. 2 : 14.
Prince of peace. Isa. 9 : 6. Acts 3 : 15. Eph. 2 : 14.
Purifier. Mal. 3 : 3. Titus 2 : 14.
Refiner. 1 Pet. 1 : 7. Mal. 3 : 3.
Redeemer. Job 19 : 25. Isa. 59 : 20; 60 : 16. Titus 2 : 14.
Refuge. Psa. 46 : 1. Heb. 6 : 18.
Rock of offence. Isa. 8 : 14. 1 Pet. 2 : 8.
Root of Jesse. Isa. 11 : 10.
Rose of Sharon, S. of Sol. 2 : 1.
Sanctuary. Isa. 8 : 14. Heb. 9.
Savior. Isa. 19 : 20; 60 : 16. Jer. 14 : 8. Luke 2 : 11. John 4 : 42. Acts 5 : 31; 13 : 23. 1 Tim. 4 : 10. 1 John 4 : 14.
Sceptre out of Israel. Gen. 49 : 10. Num. 24 : 17. Heb. 1 : 8.
Seed of the woman. Gen. 3 : 15. Gal. 3 : 16.
Servant. Isa. 42 : 1.
Sharp sword. Isa. 49 : 2. Rev. 1 : 16 : 2 : 16.
Shepherd. Psa. 23 : 1. John 10 : 11. 1 Pet. 5 : 4.
Shiloh. Gen. 49 : 10.
Son of David. Matt. 9 : 27 : 12 : 23; 15 : 22 : 20 : 30 : 21 : 9, Mark 10 : 48. Luke 18 : 38
Son of God. Matt. 4 : 3; 27 : 40. Mark 15 : 39. Luke 4 : 3. John 1 : 49. 1 John 5 : 10. Rev. 2 : 18.
Son of man. Matt. 8 : 20; 9 : 6; 11 : 19; 12 : 8; 13 : 41; 16 : 27. Mark 8 : 31; 9 : 9, 31; 14 : 21. Luke 12 : 8; 18 : 8; 24 : 7. John 3 : 14; 6 : 27; 13 : 31. Rev. 1 : 13; 14 : 14.

Son of the Highest. Luke 1: 32.
Star out of Jacob. Num. 24: 17. Rev. 22: 16.
Stone, tried stone, precious corner stone. Isa. 28: 16. Eph. 2: 20.
Stone of stumbling. Isa. 8: 14. 1 Peter 2: 8.
Sun of righteousness. Mal. 4: 2. Rev. 1: 16; 10: 1.
Wall of fire. Zech. 2: 5.
Way. Isa. 35: 8, John 14: 6.
Well of living water. S. of Sol. 4: 15. John 4: 14.
Witness. Rev. 3: 14.
Wonderful. Isa. 9: 6. 1 Tim. 3: 16.
Word. John 1: 1.
Unto those that believe he is *precious.* 1 Peter 2: 7. *Altogether lovely.* S. of Sol. 5: 16. *Chiefest among ten thousand.* S. of Sol. 5: 10. *Chief joy.* Psa. 137: 6. *Mighty to save.* Isa. 63: 1. *Able to save.* Heb. 7: 25. *The Beloved.* Eph. 1: 6. S. of Sol. 5: 16.

TYPES OF
Abel. Heb. 12: 24. Gen. 4: 8.
Adam. 1 Cor. 15: 22; 45-47.
Ark. 1 Pet. 3: 20-21. Heb. 11: 7. Gen. 7: 7.
Brazen serpent. Num. 21: 9. John 3: 14.
Cities of refuge. Num. 35: 6-8. Heb. 6: 18.
David. John 7: 42. Ezek. 37: 24.
Isaac. Heb. 11: 18. Jas. 2: 21. Gen. 22: 9.
Jacob. Heb. 11: 9. Gen. 32-28.
Jonah. Matt. 12: 40. Jonah 1: 17.
Joseph. Gen. 50: 19-21. Matt. 5: 44.
Joshua. Heb. 4: 8. Josh. 1.
Lamb. John 1: 29-36. Acts 8: 32. 1 Pet. 1: 19. Ex. 29: 38. Lev. 4: 32. Num. 6: 12.
Manna. John 6: 31, 50, 58. Ex. 16: 35. Deut. 8: 3.
Melchizedek. Gen. 14: 18-20. Heb. 6: 20; 7: 1-17.
Moses. John 3: 14; 9: 29. Ex. 24: 2.
Noah. Luke 17: 26. Gen. 5: 29.
Offering, burnt. Heb. 10: 8-10. Gen. 8: 20.
Offering, peace. Eph. 2: 13. Col. 1: 20. Ex. 29: 28.
Offering, sin. 1 John 4: 10. Ex. 29: 36.
Passover. 1 Cor. 5: 7. Ex. 12: 26, 43.
Rock in wilderness. Ex. 17: 6 1 Cor. 10: 4.
Samson, Judges 13: 5, 7. Matt. 2: 23.
Scapegoat. Lev. 16: 10, 20. Isa. 53: 6. Rom. 5: 11. Solomon. Matt. 12: 42; Luke 11: 31. 1 Chron. 9: 23.
Tabernacle. Ex. 25: 9. Heb. 9: 2-11.
Temple. 1 Kings 6; 8: 12-21. John 2: 19, 21. Mark 14: 58.

ATONEMENT, THE
Explained.
Rom. 5: 8-11. 2 Cor. 5: 18, 19. Gal. 1: 4. 1 John 2: 2; 4: 10.
Made by Christ.
John 1: 29, 36. Acts 4: 10, 12, Rom. 3: 24. 2 Cor. 5: 18, 1 Thess. 1: 10. 1 Tim. 2: 5, 6. Heb. 2: 9. 1 Pet. 2: 24.
Shows the grace and mercy of God.
Rom. 8: 32. Eph. 2: 4, 5, 7. 1 Tim. 2: 4. Heb. 2: 9.
Shows the love of God.
Rom. 5: 8. 1 John 4: 9, 10.
Shows the love of Christ.
John 15: 13. Gal. 2: 20. Eph. 5: 2, 25. Rev. 1: 5.
The necessity for.
Isa. 59: 16. Luke 19: 10. Heb. 9: 22.
Commemorated in the Lord's Supper.
Matt. 26: 26-28. 1 Cor. 11: 23-26.
Reconciles us to God.
Rom. 5: 10. 2 Cor. 5: 18-20, Eph. 2: 13-16. Col. 1: 20-22. Heb. 2: 17.
Gives access to God.
Heb. 10: 19, 20.
Justified by.
Rom. 5: 9. 2 Cor. 5: 21.
Sanctified by.
2 Chron. 5: 15. Eph. 5: 26, 27. Titus 2: 14. Heb. 10: 10; 13: 12.
Ransomed by.
Matt. 20: 28. Acts 20: 28. 1 Tim. 2: 6. Heb. 9: 12. Rev. 5: 9.
Remission of sins by.
John 1: 29. Rom. 3: 25. Eph. 1: 7. 1 John 1: 7. Rev. 1: 5.
Reconciled by.
Rom. 5: 10.
Compare.
Gen. 4: 4, with Heb. 11: 4. Gen. 22: 2, with Heb. 11:

17, 19. Ex. 12:5, 11, 14, with 1 Cor. 5:7. Ex. 24:8, with Heb. 9:20. Lev. 16:30, 34, with Heb. 9:7, 12, 28. Lev. 17:11, with Heb. 9:22.

ATONEMENT UNDER THE LAW
By sacrifice.
Ex. 29:36. Lev. 1:4, 5; 5:11-13.
By offerings.
Num. 31:50.
By the priests.
1 Chron. 6:49. 2 Chron. 29:24.
Sometimes by the great prophets.
1 Sam. 7:9, 10. 1 Kings 18:30-39.
For the congregation.
Num. 15:25. 2 Chron. 29:24.
For the priests.
Ex. 29:31-33. Lev. 8:34.
For sinners.
Lev. 4:20; 6:7.
For the unclean.
Lev. 5:2, 3, 6.
For the altar.
Ex. 29:36, 37. Lev. 16:18, 19.
For the holy place.
Lev. 16:16, 17.
CALL OF GOD, THE
To all.
Isa. 45:22. Rom. 9:24.
Is of grace.
Gal. 1:15. 2 Tim. 1:9.
Is high.
Phil. 3:14.
Heavenly.
Heb. 3:1.
To fellowship with Christ.
1 Cor. 1:9. Eph. 3:6.
To peace.
1 Cor. 7:15. Col. 3:15.
To the eternal glory of Christ.
2 Thess. 2:14. 1 Pet. 5:10.
To eternal life.
1 Tim. 6:12.
To repentance.
Matt. 3:8. Rev. 2:5.
To sanctification.
1 Thess. 4:7.
To freedom.
Gal. 5:13.
Danger of rejecting.
Isa. 66:4. John 12:48. Rev. 2:5.
Instances.
Noah, Gen. 6:13. Abraham, Gen. 12:13. Jacob, Gen. 28:12. Moses, Ex. 3:7-10. Joshua, Num. 27:18, 23. Samuel, 1 Sam. 3. Saul, 1 Sam. 10:1. David, 1 Sam. 16:13. Jonah, Jonah 1:2. The apostles, Matt. 4:18. Paul, Acts 9.

SALVATION
According to the grace of God.
2 Tim. 1:9. Titus 2:11.
According to the mercy of God.
Psa. 6:4. Titus 3:5.
All the earth shall see God's.
Isa. 52:10. Luke 3:6.
To believers.
Mark 16:15, 16.
Belongeth to Jehovah.
Psa. 3:8.
Blessedness of publishing.
Isa. 52:7. Rom. 10:15.
Christ the author of.
Heb. 2:10; 5:9.
Confession unto.
Rom. 10:10.
Godly sorrow worketh repentance unto.
2 Cor. 7:10.
The gospel the power of God unto.
Rom. 1:16. 1 Cor. 1:18.
Of Israel foretold.
Isa. 35:4; 45:17. Zech. 9:16.
To the Gentiles.
Rom. 11:11.
Jehovah is our.
Ex. 15:2.
Jehovah, the God of our.
1 Chron. 16:35.
Look unto God for.
Isa. 45:22.
Must be reborn for.
John 3:3.
Neglected, leaves no escape.
Heb. 2:2, 3.
Not by works.
Rom. 11:6. Eph. 2:8, 9.
Promise of.
Acts 2:39.
The Scriptures make wise unto.
2 Tim. 3:15. Jas. 1:21.
Show forth God's.
1 Chron. 16:23. Psa. 96:2.
Through Christ.
Luke 19:10. Acts 4:12.
Through faith in Jesus.
John 3:14-17. Acts 16:30, 31.
Through the gospel.
2 Tim. 1:10.
To be worked out.
Phil. 2:12.
The word of truth, the gospel of.
Eph. 1:13.

JUSTIFICATION
Is of God.
Isa. 45:25; 50:8. Rom. 8:33.
Is by Christ.
Isa. 53:11. Acts 13:39.
Of doers, not of hearers.
Rom. 2:13, 17-23.

Not by works of the law.
Gal. 2 : 16.
Is by the blood of Christ.
Rom. 4 : 25 ; 5 : 9.
Is by grace.
Rom. 3 : 24. Titus 3 : 7.
Is by faith.
Rom. 3 : 28 ; 4 : 5 ; 5 : 1.

FAITH
All difficulties overcome by.
Matt. 17 : 20 ; 21 : 21. Mark 9 : 23.
Is assurance of things hoped for.
Heb. 11 : 1.
Christ the author of.
Heb. 12 : 2.
Commanded.
Mark 11 : 22. 1 John 3 : 23.
The Gift of God.
Rom. 12 : 3. Eph. 2 : 8 ; 6 : 23.
Is precious.
2 Pet. 1 : 1.
Exhortations to stand fast in.
1 Cor. 16 : 13. Titus 1 : 13.
Miracles performed through.
Matt. 9 : 22. Luke 8 : 50. Acts 3 : 16.
Shield of the Christian.
Eph. 6 : 16. 1 Thess. 5 : 8.
The trial of, is for good.
2 Thess. 1 : 4. Heb. 11 : 17. Jas. 1 : 3, 12.
Without works is dead.
Jas. 2 : 17, 20, 26.
Without love is nothing.
1 Cor. 13 : 2.
One of the three graces.
1 Cor. 13 : 13.
Brings to the believer.
Pardon. Acts 10 : 43.
Forgiveness. Eph. 1 : 7.
Freedom from sin. Rom. 6 : 4.
Peace with God. John 14 : 27.
Hope. Gal. 5 : 5.
Oneness with Christ. John 17 : 23.
Victory through Christ. 1 Cor. 15 : 57.
Eternal life. John 3 : 36 ; 11 : 26.
All things. Matt. 21 : 22. Rom. 8 : 32.
Enables the believers to.
Stand. 2 Cor. 1 : 24.
Live. Rom. 1 : 17.
Fight. 1 Tim. 6 : 12.
Overcome. Rom. 8 : 37.
Walk in the light. Eph. 5 : 8.
Walk in the spirit. Gal. 5 : 16.
Makes the believer.
Accepted. Eph. 1 : 6.
Complete. Col. 2 : 10.
Justified. Rom. 5 : 1.
Sanctified. Acts 26 : 18.
Purified. Acts 15 : 9.
The Reward of.
Bread of life. John 6 : 35.
Crown of life. Rev. 2 : 10.
New name. Rev. 2 : 17.
Exemplified.
Caleb. Num. 13 : 30. Job, Job 19 : 25. Daniel, Dan. 6 : 10, 23. Peter, Matt. 16 : 16. The woman who was a sinner, Luke 7 : 50. Nathanael, John 1 : 49. Samaritan, John 4 : 39. Martha, John 11 : 27. Stephen. Acts 6 : 5. Paul, 2 Tim. 4 : 7.

FORGIVENESS
Enjoined.
Matt. 5 : 23. Mark 11 : 25.
Of enemies commanded.
Matt. 5 : 39-48. Luke 6 : 27.
Christ's example of.
Luke 23 : 24. Col. 3 : 13.
Pray for.
Matt. 6 : 12.
Promise of.
2 Chron. 7 : 14. Matt. 6 : 14, 15.
Should be boundless.
Matt. 18 : 22. Luke 17 : 4.
Is through prayer.
Jas. 5 : 15, 16.
Is through Christ.
Acts 5 : 31. Eph. 1 : 7.
Not for those who blaspheme against Holy Spirit.
Matt. 12 : 31, 32. Mark 3 : 28-30.
Illustrated.
Matt. 18 : 23-25.
Instances.
Joseph, Gen. 50 : 20, 21. David 1 Sam. 24 : 7, 2 Sam. 18 : 5. Solomon, 1 Kings 1 : 53. Stephen, Acts 7 : 60. Paul, 2 Tim. 4 : 16.

HOLY SPIRIT, THE
Names.
Holy Spirit. Matt. 28 : 19. Mark 3 : 29.
My Spirit. Gen. 6 : 3. Isa. 30 : 1.
Spirit of adoption. Rom. 8 : 15.
Spirit of Christ. Rom. 8 : 9. 1 Pet. 1 : 11.
Spirit of counsel. Isa. 11 : 2.
Spirit of glory. 1 Pet. 4 : 14.
Spirit of God. Gen. 1 : 2. Matt. 3 : 16.
Spirit of grace. Zech. 12 : 10. Heb. 10 : 29.
Spirit of holiness. Rom. 1 : 4.
Spirit of the Lord. Luke 4 : 18.
Spirit of promise. Eph. 1 : 13.

Spirit of truth. John 14:17; 16:13.
Spirit of wisdom. Isa. 11:2. Eph. 1:17.
Spirit of power and love. 2 Tim. 1:7.
Holy One. 1 John 2:20.
Comforter (paraclete). John 14:16; 16:7.

Emblems.
Breath (or wind), reviving. Ezek. 37:5, 9, 10.
Breath bringing power to give absolution. John 20:22.
Dew or rain of Hermon. Psa. 133:3.
Sheltering cloud. Isa. 18:4.
Dove. Matt. 3:16; 10:16.
Earnest (or pledge), 2 Cor. 1:22. Eph. 1:14.
Fire, pillar or light. Ex. 13:21.
Fire, purifying. Matt. 3:11.
Guide into all truth, John 16:13.
Oil, anointing and consecrating. Ex. 29:7. Isa. 61:1.
Oil of joy for comfort. Isa. 61:3.
Tongues parting asunder like as of fire. Acts 2:3; 6:11.

Offices and works.
Author of life. John 3:5-8.
Comforter. John 14:16, 17.
Creator. Gen. 1:2. Job 26:13.
Declares the things of Christ. John 16:14.
Diversities of gifts through. Matt. 9:28. 1 Cor. 12:9-11.
Guide. John 16:13.
Helper. Rom. 8:26.
Inspirer. 2 Tim. 3:16.
Intercessor. Rom. 8:26, 27.
Justifier. 1 Cor. 6:11.
Quickener. John 1:12, 13, 32, 33; 6:63.
Reminds us of the sayings of Christ. John 14:26.
Renewer. Titus 3:5.
Reprover. John 16:8.
Revealer. Luke 2:26. Acts 21:11. Eph. 3:5.
Sanctifier. 1 Cor. 6:11.
Sheds God's love in our hearts. Rom. 5:5.
Searcher. 1 Cor. 2:10, 13.
Testifier. John 15:26. Rom. 8:16.
Way of access. Eph. 2:18.

May be grieved.
Isa. 63:10. Eph. 4:30.
May be resisted.
Acts 7:51, 53.
May be quenched.
1 Thess. 5:19, 20.
May be tried.
Acts 5:9.
The gift of.
Is an earnest of inheritance. 2 Cor. 1:22; 5:5. Eph. 1:14.
Is from the Father. Luke 11:13.
Is from Christ. John 20:22.
Is promised. Isa. 44:3. Acts 2:38, 39.
Is for instruction. Neh. 9:20.
Is in answer to prayer. Eph. 1:16, 17.
Is given to the disciples. Acts 2:4.
Is given to the Gentiles. Acts 10:44, 45; 11:17; 15:8.
Can not be bought. Acts 8:20.
How given. Acts 8:17, 18; 19:6.
The gifts of.
Of different kinds. 1 Cor. 12:4-7, 11.
Enumerated. 1 Cor. 12:8-10, 28.
Given on the day of Pentecost. Acts 2:1-14.

REPENTANCE
What it is.
Acts 14:15. 1 Thess. 1:9.
Commanded by God.
Acts 17:30.
Urged.
Ezek. 14:6. Acts 2:38; 3:19; 8:22.
Christ exalted to give.
Acts 5:31.
Christ calls sinners to.
Mark 2:17. Luke 5:32.
Forgiveness of sin through.
1 John 1:9.
Godly sorrow worketh.
2 Cor. 7:10.
Goodness of God leads to.
Rom. 2:4.
Mercy through.
Prov. 28:13.
Preached by Christ.
Matt. 4:17. Mark 1:15.
Preached by John the Baptist.
Matt. 3:2. Mark 1:4.
Preached by the Apostles.
Mark 6:12. Acts 20:21.
Preached in Christ's Name.
Luke 24:47.
Promises for.
Lev. 26:40-42. Deut. 30:1-10.
Joy in heaven over
Luke 15:7-10.
Ye shall all perish except for.
Luke 13:3.

Illustrated.
The repentant son. Matt. 21: 28-29.
The prodigal son. Luke 15: 17-19.
Instances of.
David, 2 Sam. 12: 13. Psa. 51. Job, Job 42: 6. Peter, Matt. 26: 75. Zacchæus, Luke 19: 8. Corinthians, 2 Cor. 7: 9, 10.

NEW BIRTH
Born anew.
John 1: 12, 13; 3: 3-6.
Newness of life.
Rom. 6: 4-6.
Makes the new man.
Eph. 4: 17-24. Col. 3: 10.
Begotten of Christ.
1 John 2: 29.
Begotten unto, by God.
John 1: 13. 1 Peter 1: 3.
Through the gospel.
1 Cor. 4: 15.
By the word of truth.
Jas. 1: 18.
By the word of God.
1 Pet. 1: 23.

CONVERSION
By God.
1 Kings 18: 37. John 6: 44. Acts 21: 19.
By Christ.
Acts 3: 26. Rom. 15: 18.
By the Holy Spirit.
Prov. 1: 23.
Call to.
Isa. 1: 16. Matt. 3: 2. Acts 2: 38.
Through the Scriptures.
Psa. 19: 7.
By ministers.
Acts 26: 18. 1 Thess. 1: 9.
By self-examination.
Psa. 119: 59. Lam. 3: 40.
Through affliction.
Psa. 78: 34.
A cause of joy.
Ezek. 18: 23. Luke 15: 32. Acts 15: 3. Gal. 1: 23, 24.
Exhortations to.
Prov. 1: 23. Isa. 31: 6; 55: 7.
Prayer for.
Psa. 80: 7; 85: 4. Jer. 31: 18. Lam. 5: 21.
Instances.
Of the Gentiles predicted. Isa. 2: 2; 60: 5; 66: 12.
Of the Gentiles fulfilled. Acts 8: 14; 10: 45. Rom. 10: 11. Eph. 2: 3.
Of the Jews. Acts 2: 41; 4: 32; 6: 7.
At Pentecost. Acts 2.
Of the Ethiopian. Acts 8: 26-40.
Of Paul. Acts 9: 1-22.

ASSURANCE
Produced by faith.
Eph. 3: 12. 2 Tim. 1: 12. Heb. 10: 22.
Because of Love.
1 John 3: 14, 19; 4: 18.
The effect of righteousness.
Isa. 32: 17, 18.
Of a redeemer.
Job 19: 25.
Of salvation.
Isa. 12: 2.
Of eternal life.
1 John 5: 13.
Of answer to prayer.
1 John 3: 22; 5: 14, 15.
Exemplified.
David, Psa. 23: 4; 73: 24-26. Paul, 2 Tim. 1: 12; 4: 18.

ADOPTION
As promised.
Rom. 9: 8. Gal. 3: 29.
Spiritual (explained).
John 1: 12, 13. 2 Cor. 6: 16, 18. Gal. 4: 5. Eph. 1: 5; 2: 11, 12, 13. 1 John 3: 1.
Is by faith.
Gal. 3: 7, 26.
Is of grace.
Ezek. 16: 3-6. Rom. 4: 16, 17. Eph. 1: 5, 6, 11.
Through Christ.
John 1: 12. Gal. 4: 5, 6. Eph. 1: 5. Heb. 2: 10, 13.
Redemption of our body is.
Rom. 8: 23.
Through belief.
John 1: 12.
Through love.
1 John 3: 1.
Pleaded in prayer.
Isa. 63: 16. Matt. 6: 9.
Those led by the Spirit received.
Rom. 8: 14.
Of Israel.
Ex. 4: 22. Jer. 31: 1, 9. Hos. 11: 1. Rom. 9: 4.
Blessings of.
Heirs of God. Rom. 8: 17. Gal. 3: 29; 4: 7. Eph. 3: 6.
New name. Num. 6: 27. Isa. 62: 2.
No want. Psa. 34: 10.
Safety. Psa. 121: 7. Prov. 14: 26.
Fruits of.
Forgiveness. Matt. 6: 14.
Holiness. 2 Cor. 6: 17, 18. 2 Cor. 7: 1. Phil. 2: 15. 1 John 3: 2, 3.

Likeness to God. Matt. 5:44, 45, 48. Eph. 5:1.
Lack of ostentation. Matt. 6:1-4, 6, 18.
Mercy. Luke 6:35, 36.
Peacefulness. Matt. 5:9.
Instances.
Joseph's sons. Gen. 48:5, 14, 16, 22. Moses, Ex. 2:10. Esther, Esther 2:7. Solomon 1 Chron. 28:6.
Typified.
Hos. 11:1. Rom. 9:4.

SANCTIFICATION
God wills our.
Rom. 12:1, 2. 1 Thess. 4:3.
By Jehovah.
Ezek. 37:28. 1 Thess. 5:23.
By the Holy Spirit.
Rom. 15:16.
Is in Christ.
1 Cor. 1:2; 6:11.
Through the body and blood of Christ.
Heb. 10:10; 13:12.
Through the word.
John 17:17. Eph. 5:26.
God has foreknowledge of.
2 Thess. 2:13. 1 Pet. 1:2.
Typified.
Ex. 13:2; 19:14. Lev. 27:14-16.

HOLINESS
Belongs to God.
Isa. 6:3. Rev. 15:4.
Belongs to Christians.
Rom. 6:19. Eph. 1:4. Titus 1:8.
Enjoined.
Lev. 11:44, 45; 20:7. Eph. 5:8.
Of God is beyond comparison.
Ex. 15:11.
God swears by his.
Psa. 89:35. Amos 4:2.
Saints presented in.
Col. 1:22. 1 Thess. 3:13.
Follow Christ in.
Heb. 7:26. 1 Pet. 1:15.
Worship in.
1 Cor. 16:29.
Instances.
David, Psa. 86:2. Israel, Jer. 2:3. John the Baptist, Mark 6:20. Paul, 1 Thess. 2:10.

CHURCH, THE
Commencement of the Christian.
Matt. 16:18. Acts 2:37-41, 47.
General organization of.
Matt. 18:17. Acts 14:23. 1 Cor. 4:17.
Persecuted.
Acts 8:3. Gal. 1:13. Phil. 3:6.
Saluted.
Acts 18:22. Rom. 16:5.
Described as.
Believers. Acts 5:14.
Body of Christ. Eph. 1:23.
Branches of righteousness. John 15:5.
Brethren. Rom. 8:29.
Bride. Rev. 21:2.
Building of God. 1 Cor. 3:9.
Candlestick. Rev. 1:12, 20.
Christians. 1 Pet. 4:16.
City of God. Heb. 12:22.
Citizens. Eph. 2:19.
First Fruits. Jas. 1:18.
Flock of God. Acts 20:28.
Friends of God. Jas. 2:23.
General assembly. Heb. 12:23.
Habitation of God. Eph. 2:22.
Heritage of God. Jer. 12:7.
House of God. 1 Tim. 3:15.
Husbandry of God. 1 Cor. 3:9.
Heavenly Jerusalem. Heb. 12:22.
Image of his son. Rom. 8:29.
Kingdom of heaven. Matt. 13:38.
Lamb's wife. Rev. 21:9.
Members of Christ. Eph. 5:30.
Pillar of truth. 1 Tim. 3:15.
Portion of Jehovah. Deut. 32:9.
Temple of God. 1 Cor. 3:16.
Worshipers. Heb. 10:2.

BAPTISM, WATER
By John the Baptist.
Matt. 3:5-12. John 3:23.
By Christ's disciples.
John 4:1, 2. Acts 2:38-41.
In the name of the Trinity.
Matt. 28:19.
To individuals.
Matt. 3:13, 16. Mark 1:5. Acts 2:41; 8:38; 9:18; 19:5.
To households.
Acts 16:15. 1 Cor. 1:16.
Appointed.
Matt. 28:19, 20. Mark 16:15, 16.
Connected with.
Repentance. Acts 2:38.
Confession of sin. Matt. 3:6.
Faith. Acts 18:8.

COMMUNION OR THE LORD'S SUPPER
The first.
Matt. 26:26. 1 Cor. 11:23.

Object of.
Luke 22 : 19. 1 Cor. 11 : 24, 26.
Is communion of the body and blood of Christ.
1 Cor. 10 : 16.
Both bread and wine are necessary.
Matt. 26 : 27. 1 Cor. 11 : 26.
Partakers must be able to discern the Lord's body.
1 Cor. 11 : 28-31.
Partakers cannot drink the cup of the Lord and of demons.
1 Cor. 10 : 21.
A sacrament of the early church.
Acts 2 : 42 ; 20 : 7.
Unworthy partakers are guilty of the body and blood of Christ.
1 Cor. 11 : 27.
Unworthy partakers do not discern the Lord's body.
1 Cor. 11 : 29.

SABBATH, THE
Instituted.
Gen. 2 : 2, 3. Ex. 20 : 11.
Made for man.
Mark 2 : 27.
The seventh day held as.
Ex. 20 : 9, 10, 11.
The first day of the week to be.
John 20 : 26. Acts 20 : 7.
To be kept.
Lev. 19 : 3, 30. Ezek. 46 : 3.
Blessedness of keeping.
Isa. 56 : 2, 6.
Promise to those who keep.
Isa. 58 : 13, 14.
Christ kept.
Luke 4 : 16.
No burdens carried on.
Neh. 13 : 19. Jer. 17 : 21.
No work to be done on.
Ex. 20 : 10. Lev. 23 : 3.
Servants, etc., to rest on.
Ex. 20 : 10. Deut. 5 : 14.
Necessary wants supplied even on.
Matt. 12 : 1-13. Luke 13 : 15.
Lawful to do good on.
Matt. 12 : 12. John 9 : 14.
Scriptures read on.
Acts 13 : 14, 15, 27, 44 ; 15 : 21.
Christ taught on.
Luke 4 : 31 ; 6 : 6.
Punishment for profaning.
Ex. 31 : 14, 15. Num. 15 : 32-36.
Called God's holy day.
Isa. 58 : 13.
Called the Lord's day.
Rev. 1 : 10.
Christ, the Lord of.
Mark 2 : 28.
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